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THE CONTRIBUTOR.

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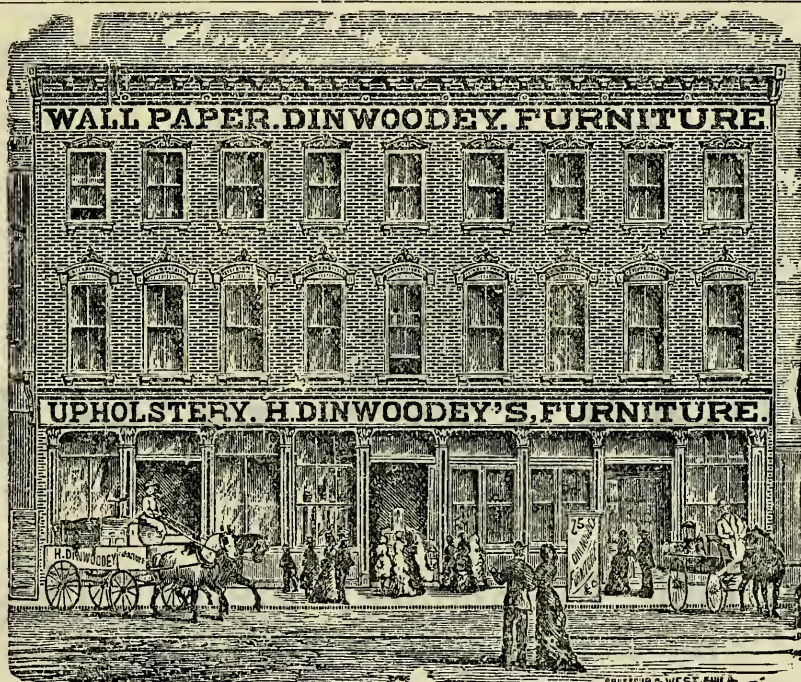
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The Glory of God is Intelligence.

VOL. VI.

JULY, 1885.

NO. 10.

THE AARONIC PRIESTHOOD.

X.

THE month of May, 1829, will be forever famous as the chosen time of the Lord for restoring to earth, after the lapse of centuries, the Aaronic Priesthood. The favored recipients of this power and authority from the hands of the heavenly messenger sent to bestow it were Joseph Smith and Oliver Cowdery. In the little town of Harmony, Susquehanna County, Pennsylvania, these two youths were engaged in the heaven-appointed task of translating the Book of Mormon, from the gold plates taken out of the hill Cumorah and delivered unto Joseph by the angel Moroni. "On a certain day," says the Prophet's record, "we went into the woods to pray, and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us:—

"Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

"He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be bap-

tized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized; I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.

"The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said should in due time be conferred on us, and that I should be called the first Elder and he the second. It was on the 15th of May, 1829, that we were ordained under the hand of the messenger and baptized."

Not long afterwards—it is supposed about the last of May or first of June, 1829,—the Melchisedek Priesthood was restored by Peter, James and John and conferred upon the youthful Prophet Joseph. This important event took place on the banks of the Susquehanna, in the wilderness between Harmony, Pennsylvania, and Colesville, Broome County, New York, while Joseph was traveling towards Fayette, Seneca County, in that State.

The propriety of John the Baptist, restoring the succession of the Aaronic Priesthood, of which he was the legal

custodian in the preceding dispensation, is as manifest as in the case of the Melchisedek Priesthood, bestowed by Peter, James and John, who composed the First Presidency of the Church in ancient times and held the keys of that Priesthood.

The first Elder ordained was Oliver Cowdery, Joseph Smith officiating in the ordination, after which Oliver ordained Joseph to the same office. The commandment to that effect was given at Fayette, in June, 1829, but they were told to defer the ceremony, until those who had been baptized could assemble together and partake of the Sacrament of the Lord's supper, and give their sanction to the ordinations and formally accept and acknowledge them as their spiritual teachers.

Later, a revelation was given designating the sixth day of April 1830, as the appointed time for the organization of the Church of Jesus Christ of Latter day Saints, and among other instructions received, was the following, in relation to the duties of Elders,* Priests, Teachers and Deacons:

"An Apostle is an Elder, and it is his calling to baptize; and to ordain other Elders, Priests, Teachers and Deacons; and to administer bread and wine—the emblems of the flesh and blood of Christ; and to confirm those who are baptized into the Church by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost; and to take the lead of all meetings. The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

"The Priest's duty is to preach, teach, expound, exhort, and baptize; and administer the sacrament; and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other Priests, Teachers and Deacons; and he is to take the lead of meetings when

there is no Elder present; but when there is an Elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and to attend to all family duties. In all these duties the Priest is to assist the Elder, if occasion requires.

"The Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, back-biting, nor evil speaking; and see that the Church meet together often; and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest; and is to be assisted always in all his duties in the Church by the Deacons, if occasion requires; but neither teachers nor Deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

"Every Elder, Priest, Teacher, or Deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

"No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that Church; but the presiding Elders, traveling Bishops, High Counselors, High Priests, and Elders, may have the privilege of ordaining, where there is no branch of the Church, that a vote may be called."

Joseph, having been instructed as to the manner of administering the Sacrament, in the month of August, 1830, set out from his house in Harmony, Pennsylvania, to procure some wine for that purpose, the occasion being the confirming of Newel Knight and his wife members of the Church. Says the Prophet: "I had gone only a short distance when I was met by a heavenly messenger and received the following revelation." Only the part relevant to this subject is here given:

"Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory, remembering unto the Father my body which was laid down for you,

* It is thought proper, in view of the two Priesthoods being so intimately associated, to present the duties of an Elder in this connection, as well as the duties of officers in the Lesser Priesthood.

and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built upon the earth."

The above serves to explain why to this day water is used instead of wine in administering the Sacrament. On that occasion, however, Joseph succeeded in getting some pure, home-made wine, prepared by his own family, and which was used accordingly.

Some time during that month, on account of mobocratic threatenings and persecution, he was obliged to move to Fayette, where the Church had been organized on the sixth of the preceding April. There he first met and baptized Edward Partridge, who became the first Bishop of the Church. A revelation commanding the Church to gather to Ohio, was given in December, 1830. In January, 1831, at a conference in Fayette, another revelation was received in which occurs the following paragraph, foreshadowing the organization of the Aaronic Priesthood and the Bishopric.

"And now I give unto the Church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the Church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this Church. And they that have farms that cannot be sold, let them be left or rented, as seemeth them good. See that all things are preserved; and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the Church.

"And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. And again; I say unto you, I give you a commandment, that every man, both Elder, Priest, Teacher and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded."

Joseph and his family, accompanied by Sidney Rigdon and Edward Partridge, left Fayette for Kirtland, Ohio, in the latter part of January, 1831, reaching their destination about the first of February. He there made the acquaintance, in a remarkable manner, of Newel K. Whitney, the future Bishop of Kirtland, in whose family he resided for several weeks. A branch of the Church had been built up in Kirtland, through the preaching of Oliver Cowdery, Parley P. Pratt and other Elders, but "false spirits had crept in among them." The Prophet, however, soon set matters to rights. Says he: "The plan of 'common stock' which had existed in what was called 'the family,' whose members generally, had embraced the everlasting Gospel, was readily abandoned for the more perfect law of the Lord, and the false spirits were easily discerned and rejected by the light of revelation." The "family" referred to was an association of Campbellites or Disciples, who had adopted, as well as they knew how, the communal idea of "all things common," like the Church of Christ anciently*.

What was meant by "the more perfect law of the Lord," as it existed in Apostolic days, and was destined to again prevail, was about to be made known. On the 4th of February, 1831, Edward Partridge was appointed Bishop of the Church, and in a supplemental revelation the following instructions were given, showing the duties required of him in that office, and the manner in which the Lord had designed to build up Zion. The revelation was addressed to the Elders of the Church, and was given in the month of May of that year:

"Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people; for it must needs be that they be organized according to my laws; if otherwise, they will be cut off. Wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man

* See Acts, iv: 32—37.

equal, according to their families, according to their circumstances, and their wants and needs. And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the Church, until he transgresses, and is not accounted worthy by the voice of the Church, according to the laws and covenants of the Church, to belong to the Church. And if he shall transgress, and is not accounted worthy to belong to the Church, he shall not have power to claim that portion which he has consecrated unto the Bishop for the poor and the needy of my Church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure, according to the laws of the land.

"And let that which belongs to this people be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

"And let that which belongeth to this people not be taken and given unto that of another Church*; wherefore, if another Church would receive money of this Church, let them pay unto this Church again, according as they shall agree; and this shall be done through the Bishop or the agent, which shall be appointed by the voice of the Church.

"And again, let the Bishop appoint a storehouse unto this Church, and let all things, both in money and in meat, which is more than is needful for the wants of this people, be kept in the hands of the Bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years; and this shall turn unto them for their good.

"Behold this shall be an example unto my servant Edward Partridge, in other places, in all Churches. And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life.

* *I.e.*, another branch or Stake of the Church.

Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen."

It will be seen from the foregoing that the principle of consecration and stewardship, in other words the United Order, the same as existed in the days of Enoch, who was translated, in the days of the ancient Prophets, and in the time of the Nephites after the resurrection of Christ, was revealed to and commanded to be established in this Church at a very early day. It preceded the revelation on tithing, which was first mentioned by the Lord to Joseph in September, 1831, about eighteen months after the organization of this Church, but not definitely revealed as a law until July, 1838. The United Order however was instituted in Kirtland, according to the above command, and also in Missouri, whither many of the Saints now migrated for the purpose of settling on "the land of Zion." Bishop Partridge was appointed to preside over the temporal affairs of the Church in Missouri, and with Elders Oliver Cowdery, Wm. W. Phelps, A. S. Gilbert and others settled at Independence, Jackson County, in July, 1831. Soon after their arrival there, the Prophet Joseph, who accompanied them from Kirtland, received a revelation in which the following passages occur:

"Hearken, O ye Elders of my Church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints; wherefore this is the land of promise, and the place for the city of Zion. * * * Behold the place which is now called Independence is the centre place, and the spot for the temple is lying westward upon a lot which is not far from the Court house; wherefore it is wisdom that the land should be purchased by the Saints.

"And let my servant Sidney Gilbert stand in the office which I have appointed him, to receive monies, to be an agent unto the Church, to buy land in all the regions round about.

"Let my servant Edward Partridge stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded, and also those whom he has appointed to assist him.

"And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance."

The first person commanded to consecrate his property to the Church was Martin Harris, one of the three witnesses to the Book of Mormon. He was selected as "an example unto the Church in laying his monies before the Bishop of the Church." The same was established as a law unto all who came unto Zion to receive inheritances. Thus was set in motion the enterprise of populating and building up the centre Stake of Zion.

Meanwhile, the work in Kirtland kept pace with that in Missouri. Newel K. Whitney was appointed Bishop's agent for that Stake, and was instructed by revelation to continue his vocation as merchant, and impart all the means possible for the building up of Zion in Missouri. His mercantile relations were connected with those of A. S. Gilbert, or "Sidney" Gilbert, his former partner, who was acting in a similar capacity to himself at Independence.

In November, 1831, a revelation was given in which appeared the following items, of special interest as touching the Priesthood of Aaron.

"There remaineth hereafter, in the due time of the Lord, other Bishops to be set apart unto the Church, to minister even according to the first: wherefore they shall be High Priests who are worthy, and they shall be appointed by the First Presidency of the Melchisedek Priesthood, except they be literal descendants of Aaron; and if they be literal descendants of Aaron, they have a legal right to the Bishopric, and if they are the first-born among the sons of Aaron; for the first-born holds the right of Presidency over this Priesthood, and the keys or authority of the same.

"No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant and the first-born of Aaron; but as a High Priest of the Melchisedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the First Presidency of the Melchisedek Priesthood.

"And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their Priesthood: but by virtue of the decree concerning their right of the Priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above-named Presidency.

"And again, no Bishop or High Priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the Church; and inasmuch as he is found guilty before this Presidency, by testimony that cannot be impeached, he shall be condemned; and if he repents he shall be forgiven according to the covenants and commandments of the Church."

It was in accordance with the principle here laid down that the Bishopric in Zion had been organized, and upon which the Bishopric of Kirtland was about to be established. Newel K. Whitney was called and appointed to that position on the fourth of December, 1831. Both he and Bishop Partridge had counselors to assist them, that also being a condition upon which High Priests of the order of Melchisedek are permitted to officiate in the office of literal descendant of Aaron. The Saints in Kirtland and the east, or all who entered the Order under the jurisdiction of Bishop Whitney, were required to render unto him an account of their stewardship, and he in turn was required to render an account to the Bishop in Zion.

From this it appears that Bishop Partridge, though not at that time holding the title, was virtually in the position of Presiding Bishop of the Church. He received all who came to Zion upon recommendation from the Bishop in Kirtland; was the general receiver and custodian of all property consecrated to the Church, and divided to the Saints their inheritances, acting in the capacity of a judge in Israel, the same as in days of old. These Bishops presided over the temporal affairs of the Church, and were required to administer to the necessities, for food and raiment,

etc., of those whose calling was to administer in spiritual things.

Bishop Partridge's counselors were Isaac Morley and John Corrill. These were afterwards ordained as second and third Bishops in Zion, and Parley P. Pratt and Titus Billings were chosen to fill their places as counselors to Bishop Partridge. Bishop Morley was directed to choose Christian Whitmer and Newel Knight as his counselors, and Bishop Corrill was to have as counselors, Daniel Stanton and Hezekiah Peck. These directions were given June 25, 1833, in a letter from the First Presidency in Kirtland. An excerpt is here given from a letter written by President Smith to Bishop Partridge on the same day, throwing additional light upon the theory of the United Order*.

"I proceed to answer your questions concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the Church to consecrate to the Bishop, before he can be considered a legal heir to the Kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the Church book; therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

"The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has, and, upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power between the Bishop and the people; and thus harmony and goodwill will be preserved among you.

"Therefore, those persons consecrating property to the Bishop in Zion; and then receiving an inheritance back, must show reasonably to

the Bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a Council of twelve High Priests; the Bishop not being one of the Council, but he is to lay the case before them."

The form of conveyance used by the one who consecrated his property to the Church was as follows:

BE IT KNOWN, THAT I, Titus Billings Of Jackson county, and state of Missouri, having become a member of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, do, of my own free will and accord, having first paid my just debts, grant and hereby give unto Edward Partridge of Jackson county, and state of Missouri, bishop of said church, the following described property, viz:—Sundry articles of furniture valued fifty five dollars twenty seven cents,—also two beds, bedding and extra clothing valued seventy three dollars twenty five cents,—also farming utensils valued forty one dollars,—also one horse, two waggons two cows and two calves valued one hundred forty seven dollars.

For the purpose of purchasing lands in Jackson County Mo, and building up the New Jerusalem, even Zion, and for relieving the wants of the poor and needy. For which I the said Titus Billings do covenant and bind myself and my heirs forever, to release all my right and interest to the above described property, unto him the said Edward Partridge bishop of said church. And I the said Edward Partridge bishop of said church, having received the above described property, of the said Titus Billings do bind myself, that I will cause the same to be expended for the above mentioned purposes of the said Titus Billings to the satisfaction of said church; and in case I should be removed from the office of bishop of said church, by death or otherwise, I hereby bind myself and my heirs forever, to make over to my successor in office, for the benefit of said church, all the above described property, which may then be in my possession.

IN TESTIMONY WHEREOF, WE have hereunto set our hands and seals this — day of — in the year of our Lord, one thousand eight hundred and thirty —

IN PRESENCE OF —

The deed or lease made use of by the Bishop in securing to the member his inheritance was in this form:

* See also letter from President Smith to Bishop Partridge, contained in the latter's biography, CONTRIBUTOR for October, 1884.

BE IT KNOWN, THAT I, Edward Partridge of Jackson county, and state of Missouri, bishop of the church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, have leased, and by these presents do lease unto Titus Billings of Jackson county, and state of Missouri, a member of said church, the following described piece or parcel of land, being a part of section No. three township No. forty nine range No. thirty two situated in Jackson county, and state of Missouri, and is bounded as follows, viz:—beginning eighty rods E, from the S. W. corner of Sd Sec, thence N. one hundred and sixty rods thence E. twenty seven rods 25 L, thence S. one hundred and sixty rods, thence W. twenty seven rods 25 L, to the place of beginning, containing twenty seven & ½ acres be the same more or less subject to roads and highways. And also have loaned the following described property, viz:—Sundry articles of furniture valued fifty five dollars twenty five cents,—also two beds, bedding and clothing valued seventy three dollars twenty seven cents,—also sundry farming utensils valued forty one dollars,—also one horse, two cows, two calves and two waggons valued one hundred and forty seven dollars TO HAVE AND TO HOLD the above described property, by him the said Titus Billings to be used and occupied as to him shall seem meet and proper. And as a consideration for the use of the above described property, I the said Titus Billings do bind myself to pay the taxes, and also to pay yearly unto the said Edward Partridge bishop of said church, or his successor in office, for the benefit of said church, all that I shall make or accumulate more than is needful for the support and comfort of myself and family. And it is agreed by the parties, that this lease and loan shall be binding during the life of the said Titus Billings unless he transgress, and is not deemed worthy by the authority of the church, according to its laws, to belong to the church. And in that case I the said Titus Billings do acknowledge that I forfeit all claim to the above described leased and loaned property, and hereby bind myself to give back the lease, and also pay an equivalent for the loaned, for the benefit of said church, unto the said Edward Partridge bishop of said church, or his successor in office. And further, in case of said Titus Billings or family's inability in consequence of infirmity or old age, to provide for themselves while members of this church, I the said Edward Partridge bishop of said church, do bind myself to administer to their necessities out of any fund in my hands

appropriated for that purpose, not otherwise disposed of, to the satisfaction of the church. And further, in case of the death of the said Titus Billings his wife or widow, being at the time a member of said church, has claim upon the above described leased and loaned property, upon precisely the same conditions that her said husband had them, as above described; and the children of the said Titus Billings in case of the death of both their parents, also have claim upon the above described property, for their support, until they shall become of age, and no longer; subject to the same conditions yearly that their parents were: provided however, should the parents not be members of said church, and in possession of the above described property at the time of their deaths, the claim of the children as above described, is null and void.

IN TESTIMONY WHEREOF, WE have hereunto set our hands and seals this — day of — in the year of our Lord, one thousand eight hundred and thirty —

IN PRESENCE OF —

The object of the law of consecration, which every member of the Church was commanded to observe, is to make the Saints equal in earthly as in heavenly things. We are taught that it is an everlasting order, for the salvation of men until the coming of Christ, and that only by obedience to its principles can Zion be redeemed and the way prepared for His coming. Those who fail to keep this law are not to have their names enrolled with the people of God, neither is their genealogy to be kept, nor the names of their fathers or their children to be found in the book of the law of God. As the result, when the time shall come for the land of Zion to be redeemed and the city of Zion to be built, such persons will have no part or lot in that glorious work or its reward.

Concerning the final establishment of the United Order upon the land of Zion, an event which is soon to transpire, the Lord, speaking through His servant Joseph, on the twenty-seventh of November, 1832, uttered this prediction: "And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words

eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut

asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth. And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the Church; as well as the Lesser Priesthood, or the members, in that day, shall not find an inheritance among the Saints of the Most High."

O. F. Whitney.

Authority abused
Is privilege misused.

CALIFORNIA MEMORIES.

IV.

FOR generous hospitality, courteous regard for one's feelings, and ready response in time of need, the Spaniards are to be relied upon if they like you; if they do not, look for neither. These people took a liking to my mother and also to father, who was early installed as Justice of the Peace and Notary Public in the "Mormon" settlement, for which office the natives held great respect. The *Alcalde*, as they called him, early pointed out to them the manner in which they were being cheated at the stores. A Spanish *vara* (yard) is generally measured by taking one end of the goods between the thumb and forefinger of the right hand, the left hand drawing the cloth, lace, or ribbon to the right arm pit. If the merchant's arm was a long one, and he held his hand straight out, the *vara* might pass; but when a *little* man hastily measured off the goods, perhaps also accidentally bending his elbow or bending his hand to the left, there was quite a difference. At the best, by "Long Lewis's" arm (a Jewish peddler) a *vara* in reality was only thirty-three inches. This important bit of information spread like wild-fire, and the *Alcalde* was additionally termed "*El Espanolas' amigo*" (The Spaniards' friend), and thereafter merchant and peddler were made to mea-

sure by a yard stick or lose custom. About this time I was one day walking down town, and in passing a group of chattering, flounced and bejeweled sonoritas, a pet dog belonging to one of them yelped at me and nipped his sharp little teeth into my heel, causing me a little fright and some pain. Astonishment and disgust, that the daughter of the *Alcalde* had met with such indignity, instantly prevailed, and before I could apprehend the intent, his lovely mistress raised him high in the air, her bracelets flashing on her bare arms, and dashed him to the ground with such violence that he did not immediately recover his breath. The "*pauvre cites*" (poor thing) were all for me, and the anathemas all for poor *Inisel*, the dog.

I sometimes watched their wasteful laundrying. Selecting a gentle slope covered with turf to the swift stream's edge, long boards a foot wide were brought and one end pushed downward into the water. Beside the piles of clothing lay bars of soap nearly two feet long, very dark brown and very strong smelling. The laundress would seat herself on the dry end of the board side-saddle fashion, dip an article in the water, rub the soap on vigorously, rinse the goods up and down on the board till the suds all ran away down

stream, then resoap and repeat the rinsing process until satisfied. Strange to say, their clothing became as snowily white as one could desire. No hot kitchen, no heating washboiler, no streaked blueing, only plenty of soap, plenty of clear running water, and no back yard pool of refuse suds.

Some smoked and talked, while others took turn at work, and at dinner time thin cakes, dried beef, and sometimes hot coffee brought from the house, satisfied their appetites. It did not look very uncomfortable work, under the vine-draped trees, and the white muslin spread on the grass for rods around looked very business-like.

I recall, with special pleasure, a blackberry pic-nic in a forest on the Santa Ana River, near Agua Mause, a Spanish town four miles from San Bernardino. Immense trees shaded the water and stretched far back toward the foothills, and in the cool hollows and aisles, the blackberries grew in thick, high patches, the pure white blossoms and black fruit in close contrast. Birds darted and bees hummed, and it was said, by way of warning, that snakes, too, came there to feast, and we kept watch for them. By noon, all were tired enough to stop and eat, and then what a feast! The deep tin cans of rich milk were opened where they had been stood in cool places, and the light bread and butter and sugar, completely threw in the shade all the cooked food brought from home. There is something indistinguishable in a pic-nic in a cool, dim, large forest. Such tempting profusion abounded, that before sundown, our little company of four wagons returned with tubs and pails filled to overrunning. For several days, jelly making and preserving prevailed, and blackberry pies, and tarts, or the luscious fruit with cream were chief features of diet.

Returning home, we took note of the landscape, which we then thought would remain for many years to come as it then was in lonely loveliness. Two great changes have come since then, both wonderful ones; one of nature, and the other of civilization, which will be

referred to hereafter. The Latter-day Saints and their Spanish neighbors lived most harmoniously. Father became the family lawyer in most of the old Spanish families (each living on their separate ranches many miles apart), in the making of their wills, divisions of property or marriage dowers, as the case might be, through a period of sixteen years. Mother often accompanied him when he was summoned or had an engagement to meet, and the trips sometimes lasted three days. There was always something interesting in the histories of these families, many noted characters among them, one, a Frenchman named Don Louis Rubideaux, whose brother, a trapper, has been mentioned in the history of the Saints in their journey to the Rocky Mountains. There was also a woman, a Comanche, who had been, in her youth, the wife of Jim Beckwith, prominent at one time among the Indian tribes. His daughter was well educated, and married a journalist. To see her dressed in black velvet, with black plumes drooping from her wide brimmed hat, riding a fine black horse with only a handsome red girth around him for a saddle, but with gold-mounted and gold fringed bridle, was a rare sight. Free, fearless and fast as the wind she rode, for very pleasure. There was a joke current at Jim Beckwith's expense. From one of the mining camps, the messenger for supplies was instructed to "get something to read—Jim Beckwith's Life," if he could find it. The merchant, a wag, gave him a little work on men and women of the Scriptures, left by some traveling minister. When the reader at the camp fire finished the story of Joel killing Sisera, one of the drowsy miners muttered, "One o' Jim Beckwith's lies, sounds just edzackly like him."

There was also a Frenchman, Peter Falance, the adopted son of a very odd old English couple. The old lady wore the strangest dresses and fantastic caps, looking like some ancient picture walking around. Perhaps what most interested me in her was the fact that she was the aunt of an artist and sculptor, whose

lifelike pictures and figures in clay and stone so richly decorated her plain abode. He is long since dead, but the couchant lion of the Lion House, and more than one grave stone in our cemetery, still bear memory to his skilful hand. How often when I have leaned upon the lion's back have I thought of his other works in sunny California. Poor Mr. Ward, the fortune that came to him came too late; the stress of hard times and unappreciated genius wore all too heavily upon his spirit for him to rise again. I used often to reflect upon the difference in his artist nature and her cold unsympathetic and miserly soul, and wonder two of the same blood could be so unlike. It was as amusing as the study of some of Dickens' characters, to observe this old lady. She believed in the strictest order; if one arrived at her place after a four mile drive, with a keen appetite, and her dinner had just been removed, that person would have to wait till the next meal. And at that meal the heads were all counted, and exactly one-half slice of bread, and other things in proportion, rationed out. Their horses, cattle and sheep went up into the thousands, broad fields, three hundred acres, spread out before them, but the cupboard doors were locked and the keys hung at her side, and starving kittens vainly mewed and leaned their flat sides against her door.

In the beautiful San Geronio Pass lived a family whose life seemed lonely indeed. The husband claimed to be a cousin of the Prophet Joseph, and was a physician and surgeon. The eldest daughter lived away among her books and became an ardent student of astronomy, and contributed a number of written articles on that subject, which were said to be admirable. Her life was early shadowed by the death of her betrothed, who while representing our County in the State Legislature was challenged and killed in a duel, by a fiery politician—a Southerner. Their isolation is now broken by the mail road past their very doors.

As the Saints were progressing favor-

ably, peace around them, good houses going up, orchards, fields, and vineyards thriving, a glorious celebration of the Fourth of July was decided upon. A large bowery was built, liberty pole erected, cannon placed in position, and arrangements made for a grand barbecue of beef, sheep and swine. Our Spanish neighbors were invited, and they all came, and had places of honor assigned them. A place aside was also prepared for the Indians and food provided. Among the Spanish guests was ex-Governor Pio Pico, who, during the Mexican war, had been an inveterate enemy, but afterwards affiliated most harmoniously with the Americans. I will here insert a portion of an address which he made in May, 1846, before the Department Assembly of his county in favour of annexation with England, in preference to the United States. In that address he said: "It was impossible to arrest the progress of the Yankees, as that perfidious people had already in wagons crossed the entire continent, scaled the almost inaccessible summits of the Sierra Nevada, and penetrated the fruitful valley of the Sacramento." He added this prediction: "What that astonishing people will next undertake, I cannot say; but in whatever enterprise they embark they will surely be successful." His prophecy was verified, for in the succeeding month "that astonishing people" embarked in the enterprise of assuming jurisdiction over California, in which they have been eminently successful. We became well acquainted with Pio Pico—he often visited our house. He was immensely wealthy, and still owns a fine hotel in Los Angeles. Like most Spanish gentlemen he gambled. In 1869, Governor Pico, with his valet and secretary, returning from a business visit to Washington, where he received half a million dollars from our Government, and from a tour of observation through the United States, stopped at the then Townsend House in Salt Lake City. Having left his attendants in Ogden, and having been always too proud to condescend to learn to speak the

English language; feeling safe in the assurance that he would meet old friends here, he was immediately plunged into trouble. Father, on seeing the Governor's name, in the arrivals two days previous, hastened to meet him, but he had gone, and found from the clerk this mournful intelligence: Governor Pico had traversed the streets searching for familiar faces in vain. His only English words at command were—"Charles C. Rich, Amasa Lyman, Colonel Jackson," delivered in tone of inquiry; and for his bill of fare—"ham and eggs and coffee." A letter of regret followed him, and I possess his prompt response.

But I must return to that celebration in San Bernardino. I think Charles W. Wardell was Orator of the Day. Many were the speakers, but the one whose words were perhaps longest remembered, was Captain Jefferson Hunt, of the Mormon Battalion. I believe he had at one time, in 1853, been the Representative to the State Legislature. Captain Hunt was a person of striking appearance, tall, powerful, and intensely in earnest; a person not to be trifled with. During the afternoon, dancing was stopped, "for some more talk." Captain Hunt again addressed the Saints and the Battalion Boys in particular. He had responded to so many toasts—not with cold water either, that was not his style—that the subject had loomed up into overpowering dimensions, and his original apostrophies to the "Boys," became household words. Nearing his conclusion, he gathered with one full sweep of his arms, the history of the past and the love he bore his birth-place. He said—"Boys, remember the American Nation! Remember you're the Mormon Battalion! Where would they have been but for you! Remember your record—remember the landing on Plymouth Rock in old Virginny!" The applause was hearty and genuine, but the Captain was keen, he saw there was a mistake somewhere and strove to recover himself. "Boys—never mind what I say, do as I do—follow my example." This didn't mend the matter and the Captain instantly countermanded orders. "Boys, never mind

what I do—do as I tell you;" and the Captain sat down amid three cheers.

This remarkable man has passed from his earthly associations, leaving behind him a record of integrity and fidelity to the people for whose sake, he faced the perils and hardships of that wonderful march, at the call of our parent Government. With all his rough exterior, he was dearly beloved by all who knew him best. His wife, a very gentle lady, once said: "I don't see what there is about the Captain that people are afraid of, he don't scare me, a bit."

Can anyone who has ever experienced an earthquake, overcome a dread of its recurrence; or mistake the signs that are usually premonitors of its coming? One pleasant morning I was searching through garden paths for roses, for the breakfast table, when the air seemed to hold still, not a breath stirring. I heard a far off smothered, rumbling sound, that I scarcely noticed, for I thought I was growing dizzy, and not understanding why I should feel so, I started for the house. As I stepped across a narrow stream, the opposite bank seemed first to recede from me, then instantly to heave upward against my feet. As this threw me from my equilibrium, the water emptied out on either bank, and hearing an Indian's voice in loud supplication, I turned and saw our Lothario on his knees, the ground rising and falling in billows around him. At the same instant I saw my parents and sisters clinging to large trees, whose branches lashed the ground, birds flew irregularly through the air shrieking, horses screamed, cattle fell bellowing on their knees, even the domestic feathered tribe were filled with consternation. Voices of all creatures, the rattling of household articles, the cracking of boards, the falling of bricks, the splashing of water in wells, the falling of rocks in the mountains and the artillery-like voice of the earthquake, and even that awful sound of the earth rending open—all at once, all within a few seconds, with the skies darkened and the earth rising and falling beneath the feet—were the work of an earthquake. It passed—we rejoined each

other, thankful that life was spared, and looked around with trembling, upon the scene, where utmost terror had reigned. Said father, it is scarcely time to congratulate ourselves, another shock may occur within half an hour. In suspense we waited, and it came. Then the skies cleared, the air moved with cool, swift wings, the stream ran clear, and the earthquake's spell had passed. When we ventured to walk around at a little distance from the house, we found, about twenty rods away, a rift in the solid ground, a foot wide, a hundred feet

long, and so dark and deep, we feared even to measure it. One man watched the course of the earthquake, with calm, untroubled wonder on his face. At last he spoke: "It is the grandest sight I have ever seen; thank God." That man was William Huntington.

Augusta Joyce Crocheron.

A man full of hope will be full of action; a lively hope and a diligent hand are inseparable companions. Hope will make a man do, though he die for doing.

LAWS OF LIFE.

IN the divine arrangement there are two classes of laws necessary to human existence, which may be considered as laws *temporal* and laws *spiritual*. One relates to man's temporal or physical organization, the other to his spiritual or immortal life. This short article will permit me to notice only a few of those which belong to one class—the laws temporal,—and when familiar with the laws of our natural life, we may be able to discover some analogy that will give us a better understanding of our spiritual life and powers, which may be the subject of another article.

The laws relating to this earth and the elements surrounding it, are all in harmony with man's existence upon it as an intelligent being. His body was formed of life material, and is said to be of the earth—earthy, adapted to receive nourishment and support from the source of its creation. After the formation of the body with its wonderful organization, it was endowed with life, when it became a *living soul*. This living soul, or in other words, this natural body thus alive and under the influence of the spirit within, is subject to law, and can only be preserved by a strict conformity to law. Great importance is attached by the Creator to this body of man. It is a house or dwelling place for the spirit and must be preserved for that—its only and lawful purpose.

The plan of redemption, the sufferings and death of the Redeemer—Jesus Christ, and the labor of all the dispensations of God to man from Adam until now, have been for one sole purpose of securing life perpetually or eternally to this body, and place it in a much higher and glorified condition.

These facts admitted, the care of the body—man's physical organization, cannot be a matter of indifference, as having no important relation or bearing upon his salvation. Truly the sentence of death has passed upon all men, and a separation of the body and spirit is inevitable, but they are to be re-united: the resurrection has been brought to pass, and this re-uniting of the spirit and body by the resurrection, is the redemption of the soul, and the time spent in this probation prior to the enforcement of the death penalty, is of importance to every living soul as determining the conditions of his life after having suffered the penalty. If his life here be of but few days, and of few opportunities, with little knowledge or intelligence acquired, how feeble his claim to one who has spent many years of usefulness; a long life of integrity to his God, truth and righteousness, and acquired the knowledge that gives him place among the Gods with life eternal. A knowledge of created things, and a life in keeping with the laws thereof, is a sure passport

to the society of Creators, and may bring one into the presence of him who is the author of all created things.

Man's short life, with only his natural advantages, may accomplish but little towards the perfection or fulness of knowledge, but by the aid of science and revelation combined, he may accomplish much, and learn all that is necessary to his continuance here, until he has learned the laws of his being, and filled the measure of his creation.

Revelation teaches us that all things are governed by law, and that which abideth the law of its creation is sanctified thereby, and that which abideth not the law of its creation cannot be sanctified by law, but must remain filthy still. It is also written that the earth has kept the law of its creation, and by virtue thereof, shall be sanctified and glorified, and that all those who dwell upon it in that condition, must also be sanctified by keeping the law of their creation. From this we learn that the earth and those who live upon it, must be in harmony and adapted to each other's condition, for each to fill the measure of its creation.

This earth was created for man, and with the elements around it was adapted to supply all the natural wants of man—all that could in any way contribute to the gratification of his senses, either to please the eye or gladden the heart. In the organization of each and all of the elements, we find a marvelous wisdom and intelligence manifested, far above the comprehension of man, in their utility to preserve life. By learning and becoming familiar with those laws of element, we learn of the works, wisdom and character of God, and know better how to appreciate the provisions made for our happiness. The soul of man is led to praise his Maker.

Our dependence upon the elements of earth, air, fire and water, should lead us to learn the laws by which they are suited to give life and sustenance to our temporal bodies, and this we may do to a great extent by use of the sciences that are within our reach. They can be and have been so carefully analyzed as to

determine the exact proportion and the nature of each component part of the whole, as adapted to the human life.

The atmosphere that surrounds the earth—the air that we breathe, is composed of two important substances, compounded by a certain law of proportion, as to produce and sustain life. It is so aerial as to be almost ethereal; invisible, not discernible by touch, taste sight, yet without its life-giving virtue, we could not preserve our natural lives one moment. It answers fully the end of its creation in its life-giving virtue, when used by man in its natural state, or as by law prepared for the use of man—when the proportion is nearly four of nitrogen to one of oxygen. Any variation or violation of this law of proportion would render the very elements injurious to men, while if entirely separated, either one would prove certain death to animal life. How marvelous the truth, how infinite the wisdom to combine two death dealing properties so as to make them necessary to our life.

Strange to say, man has perverted the ways and works of the Lord, and he courts death by filling the atmosphere with foul gases, with the smoke of tobacco and other noxious weeds, with the cesspools of human and other animal excrements, and many other ways by which he destroys or adulterates the atmosphere, by changing the virtue and properties that sustain life, imperceptibly, to those of death. There are many ways in the ordinary pursuits and vocations of life by which the atmospheric air we breathe is rendered not only injurious, but deathly to those who come under its influence; from the kitchen or cook-room of home, to the furnace and smelter of our mountain valleys that spread desolation and death to both vegetable and animal life.

Water as an element of life is perhaps the least appreciated of all that contributes to the life of the soul or body of man. It is nature's beverage for both man and beast. The earth would have no life—would not produce without it. All animal life would speedily perish without it. The law of its organization

or creation is one most important among laws of life. When used by man in the conditions of that law—which is by weight eight of oxygen and one of hydrogen—pure from all extraneous matter, it is not only life-giving, but an element of life. It may be tasteless and colorless to the senses, but when viewed under the microscope it can be seen in almost every particle to be alive—an element of life, as the glowing ruddy cheeks of both young man and maiden, who freely use it, abundantly testify. Indeed, there is truth as well as poetry in the song:

“Better than gold is the water cold
From the crystal fountain flowing.”

It is nature's great gift to man, God's wonderful provision, so suited to the life of all created things.

How universally ignored by the human family in its general use! Liquors of many kinds that are generally intoxicating, beer and mixtures, of kinds and quality innumerable, together with tea, coffee, wines and toddies, have to a great extent taken the place of pure water for a family beverage; and in all the instances named where water is used, it is first destroyed in its life-giving quality by being boiled or otherwise removed from the conditions of the law of creation. Truly man has sought out many inventions in trying to improve upon what God has ordained for the life of man. Boiled water is lifeless—repulsive to the taste and stomach, and something must be supplied to make it desirable. The good housewife may be satisfied with her tea, but the good-man prefers his rum-toddy, or his whiskey-sling, as a necessity to make that water a tasty beverage. Thus by simply boiling that water the mother and housewife opens up the door to innumerable temptations, and the introduction of pernicious habits, customs, and usages which are so ruinous to the health of the family, so weakening to the constitutional powers of man, perverting his tastes and demoralizing his entire energies. No wonder the Lord has seen fit to give a “Word of Wis-

dom” denouncing these things and making great promises to those who will keep and observe it.

The human family in the exercise of their foolish wisdom have succeeded in reducing the natural life of man from nearly a thousand years to an average of but little more than thirty, growing out of their habits, customs and modes of living. This fact shows the progress made by the world, in learning and applying to man's advantage, the laws of life. The “Word of Wisdom” must be carefully observed, as well as the laws that relate to the elements, of which no one should plead ignorance, to turn the tide and stream of life, so as to give length of days and multiplicity of years, until the age of a man shall be as the age of a tree, instead of the *few days* which are now his portion.

The young especially of our day should not be afraid of a free and constant use of cold water both for internal and external applications. It is perhaps the most important of all the elements, from the fact that it more readily and intimately associates itself with all other elements than others we have named. Earth, air and the heavens above us are full of it, and God has chosen it as the one through which we enter His kingdom, the one that enters largely into many of His sacred ordinances for the salvation of man: to represent the shed blood of our Redeemer in the sacrament of His supper, and when the Elder would wash his feet against any place or people, pure cold water in summer or winter, will answer the purpose.

The elements may be used in many ways for the pleasure and benefit of man, not only in cleansing from dirt and filth, but for power, both in its natural state, and in its thousand applications when converted into steam; but in its use to preserve animal life, and the life of man, it should be pure and in keeping with the conditions of the law by which it is organized and made. The term organized is here used because it is compounded of several properties, each of which must exist in its proper propor-

tion, or the element becomes adulterated, and to that extent, unsuited to the use of man. Science has lent its aid to place a knowledge within our reach, both by analysis and synthesis.

A long life is needed to acquire sufficient knowledge of the laws that govern our material surroundings to fit us, only in a small degree, for that infinitude of wisdom and intelligence that must necessarily characterize a glorified and immortal life. Duty in every possible sense teaches us to prolong our lives for the high purpose of obtaining knowledge, which is the glory of God.

Of the earth and its adaptability to the needs and life of man, were a proper investigation entered into, a massive volume would be filled. And when we consider the fact that in the body of man is found particles, more or less, of all that belongs to earth, air, fire, and water, it is an evidence of his natural adaptability to learn lessons of usefulness from all that his eyes see, his ears hear, his sense of touch distinguish, his taste enjoy, or that his natural senses can delight in, and that a knowledge of all these is essential to a comprehension of the great Organizer, God, who has placed every atom of His creations under law, a knowledge of which would endow every other intelligent being with like power and dominion over all material things.

So much presents itself here for contemplation that any attempt to investigate universal law in one short article would be folly, and I will leave the subject for another time, or a more able pen. I desire that these few facts and suggestions may induce some of our young readers to thought and study of those principles which will benefit humanity and perpetuate the life of man, both in an individual application of them, and in a general influence, that they may be able to exert over others. Intelligence cleaveth to intelligence, the conditions of a perpetual law.

S. W. Richards.

WHO MAKES THE GODS?—The Chinese accuse the Christians of forcing opium

on their nation, and then sending missionaries and Bibles to make the people temperate and virtuous. Now comes a new charge against a Christian nation from India. Converts to Christianity are constantly bringing their gods of wood and stone to the missionaries, or destroying them in their presence. But if the following, from a New York journal, is true, the supply of gods is likely to be kept up as long as so-called Christians find it profitable to manufacture them: In Vantine's, near Fourteenth Street and Broadway, the reporter found a Simon Pure American, who was fresh from the countries where idol worship is at its height. He charged upon English manufacturers the responsibility of supplying the worshippers of Buddha with idols. "They make 'em in Birmingham," he said, "and ship 'em to India by the cargo. I've heard it said that vessels have come into port with boxes of heathen gods on one deck and Bibles on another—the bane and the antidote, you see, wafted by the same wind to the heathen shores. They call these Birmingham idols 'Brummagem gods,' and a ready market is found for them among the Hindus."

AN ANCIENT CITY.

THE locomotive, one of the greatest promoters of our modern civilization, rolls over the sites of some of the most ancient buried cities of the world. Professor Plongeon, the celebrated scientist, archæologist and antiquarian, accompanied by his wife, has made some wonderful discoveries of late years, in the Mexican State of Yucatan.

The first ruins examined by the professor were those known as Uxmal. He discovered that at different periods three cities had covered the same site. The most ancient ruins are buried under many feet of mold, thus indicating their vast antiquity. The sculptured stones and carved idols and columns of the sacred city indicate a high civilization, while the hieroglyphics are better executed than the work of the Egyptians during the era of the Pharaohs. The third and latest series of ruins, while

disclosing the presence of a more numerous population, are, strange to say, of a more primitive type, thus showing that the founders of the new city were of a different race and were not so highly enlightened as their predecessors.

From Uxmal the archæologist went to the ancient ruins of Chichen Itza. The site of this aboriginal centre of population covers many square miles of area. Mr. Plongeon made numerous interesting discoveries; on the faces of many of the stones he exhumed he found admirable astronomical representations. From a careful examination of the latter, which portrayed the principal constellations, and considering the position of certain fixed stars, as compared with their present stations in the heavens, the

scientist unhesitatingly asserts that the ancient city of Chichen Itza was founded from nineteen to twenty thousand years ago.

After a thorough examination of the above mentioned localities, the professor proceeded to visit all the other ruins that were accessible. His researches have been thorough and exhaustive. They extend over a period of several years, and are much more complete than those of our celebrated countryman, John L. Stephens.

Professor Plongeon took casts of the principal idols, columns and hieroglyphic stones he discovered, but which were too bulky to be removed. He also secured numerous interesting relics, which, together with the casts, were at the Exposition, New Orleans.

A SONG OF SUMMER.

The summer has come, with its sunshiny hours,
The fields in their verdure are smiling and gay;
The air is perfumed with the breath of the
flow'rs,

As the soft, wooing breezes in gentleness play.
The violets blossom in low meadows green,
And daisies are nodding to us as we pass;
The buttercups, glowing like gold in its sheen,
Are shining like stars among tangled grass.
Away to the hills for a moment we'll stray,
Where wild flowers offer their tribute so sweet;
The hedges are blooming along the rough way,
And red clover blushing under our feet.

Ah! here let us pause, and drink in our fill
From Nature's clear fountains, so calm and
so deep;

Till twilight is hanging o'er valley and hill,
The world, as it were, enchanting to sleep.
List to the nightingale's song in the wood,
Waking sweet memories of "love's golden
dream;"

The dear ones departed, the tender and good,
The joys and the sorrows of life are his theme.

Yes, the nightingale's notes, so clear and so high,
Wake to life all emotion that's ling'ring still;
E'en the fountains of love, we may have thought
dry,

To the passion of music, instinctively thrill.
The freshness of June is within us once more,
We're clasping again the fond and the true;

The present is ours—a bright future before—

The friendships of life then let us renew.

Sing on, thou brave songster of fair, rosy June,
Thy voice has a charm sweet peace to impart;
To the passionate chords of the soul 'tis attune,
And it strengthens and cheers the weary of
heart.

The silvery moon has kissed the warm hills,
With beauty she's clothing the midsummer
night,

But sees her sweet face in the sparkling rills,
And lingers, embracing the earth with delight.
The charm of the summer, so silent and grand,
Pervading all nature with consummate skill,
Shows plainly the touch of a great Master-hand,
Who fashioned the universe unto His will.

And while we adore this infinite power,
That wakened to life and to motion the earth,
And called into being each bird, tree and flower;
And gave to creation this exquisite birth—
Oh, when, blessed Father, shall we know the
truth,

The mystery deep that envelopes the whole?
Whence cometh this yearning for immortal
youth,

This love for the beautiful, thrilling the soul?
'Tis a heritage, surely, "Our Father" has given,
Which links us unseen to a happier sphere;
A faint recollection of what was in heaven,
* That clings to us ever while lingering here.

Emmeline B. Wells.

TO THE YOUTH OF ISRAEL.

III.

It is held by those ignorant of the genius of the religion of the Latter-day Saints, that science is the arch-enemy of "Mormonism;" that "Mormonism" flourishes best where ignorance is most profound; and hence the "Mormon" Priesthood is opposed to education. Than this, our opponents never made a graver mistake. We might ask what particular science it is that is the enemy of "Mormonism?" Surely it is not the science of American archæology, for from every ancient mound that is opened, from every ruined city and temple explored, comes additional testimony of America having been inhabited by civilized races, whose history is so faithfully recorded in the Book of Mormon. This branch of science, instead of being an enemy to "Mormonism" is its friend, ever furnishing new and important evidences of its truthfulness.

I cannot in this address discuss, in detail, the question: Is science the enemy of "Mormonism?" It is a subject for a volume. Here I must content myself by saying that I know of no true science that is antagonistic to "Mormonism." No truth discovered on the surface of the earth, or in the depths thereof, or in the starry vault of heaven, conflicts with "Mormonism." I would remind you, however, of the danger of receiving as truth all that is called science. As yet there are many "vain babblings of science, falsely so called." Many principles received as correct a hundred years ago, experience has proven to be wholly false; and to-day we smile derisively at the childish credulity that could believe what has been demonstrated to be so completely absurd. Yet had a man opposed those false doctrines a hundred years ago, he would have been esteemed an heretic; and at a little remoter period—for it is only a step from the sunlight of our present enlightenment to the darkness and intolerance of mediæval times—he would have been deemed a fit subject

for the rack or the gibbet. Neither let this age, with all its boasted enlightenment, deceive itself with the idea that it has eliminated from the so-called sciences the imperfections and absurdities which attach to the theories and deductions of man. Succeeding generations will ridicule as follies many of those principles now received as the profoundest axioms of science, even as we now laugh at the absurdities of former generations.

One truth, whether discovered by the researches of man, or revealed from heaven by the Lord, must necessarily be in harmony with every other truth in the universe; and when science is stripped of its falsities, and the revelations of God understood by man, it will be seen that no conflict exists between scientific truth and revelation—that science is not the arch-enemy of "Mormonism."

Since so much has been written respecting the illiteracy of the "Mormon" people, we present the following comparison between the illiteracy of the United States and that of the Territory of Utah:

	<i>United States.</i>	<i>Utah.</i>
Total population, .	50,155,783	143,963
Total over ten years of age who cannot read,	4,923,451	4,851
Percentage who cannot read, ten years and upward, . . .	9.82	3.37
Total over ten years of age who cannot write, . . .	6,239,958	8,326
Percentage who cannot write, ten years and upward, . . .	12.44	6.13
Total white population over ten years of age who cannot write,	3,019,080	8,137
Percentage of white population who cannot write, ten years and over, . . .	6.96	5.71
(Report of Territorial Superintendent for 1880-1881, p. 72.)		

From this it appears that our illiteracy

is very much less than the illiteracy of the United States, and is less than a number of the old and wealthy States.

"In 1877, when the school population of Utah numbered 30,792, there was invested in the Territory in school property the creditable sum of \$568,984, being about eighteen and one-half dollars per capita of the school population. In contrast with this take the amount per capita of their school population which some of the States have invested in school property: North Carolina, \$0.60; Louisiana, \$3.00; Virginia about \$2.00; Oregon less than \$9.00; Wisconsin less than \$11.00; Tennessee less than \$2.50; Delaware less than \$13.00." (Utah and Her People, by a Gentile, p. 25.)

This showing is much more creditable to the people of Utah when it is considered that, while millions of dollars appropriated by the general government for educational purposes have been received by the various States, Utah has received nothing—not one dollar of aid, from any source whatever, outside of our own Territory.

Our school system is not all that could be desired, and yet sufficient opportunities are afforded by it to make it possible for the youth of Utah to obtain what is usually considered a common-school education. But I think our youth need more than that. The most of our young men are destined to go to the world to teach the precious truths of the Gospel of Christ, and they will be the better qualified to meet the world if by any means they can obtain a better education than can be acquired in our district schools. I believe this to be possible for the great majority of our young men. We have the University in Salt Lake City, where a pretty thorough course in the sciences and languages is given. We have the B. Y. Academy at Provo; a High School at Ogden; the B. Y. College at Logan; and in these institutions our young people may become acquainted with the higher branches of arts and sciences. Besides these facilities we have our Sabbath schools, Primary Associations for the children, and our Young Men's and Young Ladies' Mutual Im-

provement Associations. In connection with these institutions are libraries—small ones of course, but which are constantly increasing. With all these facilities for education before you, it appears to me that the only excuse our young people will have to offer in the future for being ignorant will be their own indifference. All these opportunities we have named—or even if they were increased a hundred fold—would avail you nothing unless accompanied by strenuous efforts on your part. Industry is the currency demanded in exchange for knowledge. Those who would woo and win Education must make up their minds to work. "There is no excellence without labor," said Solomon; and in nothing is the truth of the proverb more apparent than in the pursuit of knowledge. But what of the talented, and the geniuses? I care not how great your talent, or exalted your genius, you will secure no lasting success without industry. Those will succeed best who have the genius for hard work.

"It was not by vile loitering in ease

That Greece obtained the brighter palm of art,
That soft yet ardent Athens learned to please,

To keen the wit, and to sublime the heart,

In all supreme! complete in every part!

It was not thence majestic Rome arose,

And o'er the nations shook her conquering
dart!

For sluggard's brow the laurel never grows:

Renown is not the child of indolent repose."

—Thomson.

The "Mormon" Priesthood, instead of opposing education, has always encouraged it; their motto has been, "With all thy getting get understanding." In June, 1831, only a little more than a year after the Church was organized, W. W. Phelps was commanded by the Lord to assist Oliver Cowdery in "selecting and writing books for schools in this Church, that little children also may receive instruction before me" "as is pleasing unto me." (Doc. and Cov., sec. 55:4.) In December, 1832, the word of the Lord through Joseph Smith to the Church was, "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom:

seek learning even by study, and also by faith." (Doc. and Cov., sec. 88: 118.) In this revelation a commandment was given to organize a "School of the Prophets," and the order to be observed in that school is given. How soon after this commandment the School of the Prophets was organized I have not been able to learn; but the Prophet, in his history, in January, 1883, speaks of having had many glorious seasons of refreshing in this school, so we may infer that it was organized shortly after the commandment was given, in December, 1832. Under date of December 1st, 1834, Joseph writes in his history, "Our school for the Elders was now well attended, and with the lecture on theology, (see lectures on Faith, Doc. & Cov.,) "which were regularly delivered, absorbed everything else of a temporal character." This school for the Elders was continued through the winter of 1834 and 1835. At first some younger scholars attended, but being crowded for room it became necessary to dismiss the smaller ones. About one hundred of the brethren attended the school during the whole winter. Arithmetic, grammar, geography and penmanship were taught. Burdick's arithmetic, Kirkham's grammar, Olney's geography and Webster's dictionary were their text books. The school was conducted under the immediate supervision of the Prophet Joseph. The following winter, that of 1836, Prof. Seixas was employed to teach Hebrew to the Elders, and the zeal with which they studied resulted in quite a number of them becoming well acquainted with that language. All will doubtless remember that a few years ago, 1870, the Rev. Doctor J. P. Newman, Chaplain of the United States Senate, came to Utah to discuss the question, "Does the Bible sanction Polygamy?" Apostle Orson Pratt was appointed to meet him. It is well known that Doctor Newman based all his arguments against polygamy upon a marginal rendering of Leviticus, (chap. xviii: 18,) presuming, doubtless, upon the ignorance of his opponent. What was his surprise, however, when Orson Pratt, in his rejoinders, proceeded

to discuss the translation from the Hebrew, and proved beyond all controversy that the marginal rendering of Leviticus xviii: 18 was incorrect, thus shattering both premises and conclusions of the Reverend doctor. Orson Pratt was one who studied Hebrew in the winter of 1836, and also at subsequent periods.

So far, then, it would appear that the "Mormon" Priesthood, instead of being opposed to education, has encouraged it. Joseph gave to his brethren what he called "*keys*," that is, maxims; and he gave as the first "key:" "*knowledge is the power of salvation*." Again, he says: "A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on the earth." As if fearful that the foregoing doctrine would not be a sufficient spur to prick the sides of their resolution to acquire knowledge, he plainly told his followers: "It is impossible for a man to be saved in ignorance." (Doc. and Cov., sec. 131). And further, says: "Whatever principles of intelligence we attain unto in this life, will rise with us in the resurrection, and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come" (Doc. and Cov., sec. 130). Is this the language of a Priesthood opposed to education? It is very true that the "Mormon" Priesthood does not accept as true everything that is called *science*, or accept without question the modern theories of what constitutes a proper education; but the unwarranted assumption that the "Mormon" Priesthood is opposed to education, is refuted by the incidents of history I have cited and the items of doctrine pertaining to the importance of a possession of knowledge I have quoted.

Still the fact remains, that the proselytes to "Mormonism" are from the unlearned and poorer classes; while the learned, the wealthy, the more respect-

able (?) classes, deride our faith, and smile at the credulity which accepts the evidence upon which it is founded. This fact has led many to conclude that "Mormonism" flourishes best where ignorance is the most profound; a conclusion most incorrect, because based upon false premises. It is generally supposed that those who are styled the educated classes reject "Mormonism," because their educated minds detect inconsistencies in it—than which there is nothing more remote from the truth. It is not because the evidences of the divinity of "Mormonism" are so imperfect that they are not convincing to the educated mind; nor is it because the philosophy of "Mormonism" is absurd, nor because its spiritual truths do not satisfy the longings of the heart. But this is the reason they reject it: "Mormonism" requires men to believe and exercise faith in the living God, creator of heaven and earth, and to manifest that faith by works of righteousness. It tells them of their sins, their covetousness, pride, intemperance, anger, malice, chicanery, lusts, whoredoms, and licentiousness, and commands them to repent of all their iniquities; not merely being sorry for their crimes, but accompanying their sorrow with a reformation of life; that once having stolen, they steal no more, having been covetous, they suppress their inordinate desires, that wherein their pleasurable rioting and feasting has led them to sin, they forsake such pleasures, that they may escape the allurements thereof. Having, through obedience to the Gospel, received the Holy Ghost, they are required to walk in accordance with the promptings of that Spirit, and not any more after the lusts of the flesh; it requires them to add to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, charity. In fact, it requires them to humble themselves, and live by every word of God; remaining true to God and His covenant with them through good report or through evil report; in poverty, or wealth; in the enjoyment of freedom, or when chained

in a dungeon; nobly fighting a good fight, running with patience the course before them, keeping the faith through all the frowning vicissitudes of life, until relieved by the angel of death. This is what "Mormonism" requires of men, this is the price of eternal bliss, exaltation and glory in the celestial kingdom of God, a price that the proud, wealthy, and so-called educated classes are seldom willing to pay for the precious gift of eternal life. They are "lovers of pleasure more than lovers of God;" they delight in *forms* of godliness rather than in the powers thereof; love to be honored of men, and value too highly their good name and standing among their fellows to sacrifice them for the truths of the Gospel. Not willing to forego the pleasures of this present world for the truth's sake, they must find some excuse for neglecting it, hence they seek to hide themselves behind the wisdom of man's learning, pretend to be above investigating the evidences of the truthfulness of "Mormonism," deride our faith sneeringly, call it superstition, and cry aloud delusion! delusion! In like manner the divine precepts of the Messiah were treated by the higher classes of society in Judea. It was the common people who heard Him gladly. It was the rabbis, lawyers and doctors who sought the suppression of His doctrines, and the destruction of their Founder. It was to the poor the Gospel was preached. The wealthy turned away from its precepts, because of their riches. Jesus thanked His Father that the precious things of the kingdom had been hidden from the "wise and the prudent;" and rejoiced because they had been made known to "babes"—to the humble.

"A fairy, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a fowl and poisonous snake. Those who injured her during this period of her disguise were forever excluded from participation in the blessings she bestowed. But to those, who, in spite of her loathsome aspect, pitied and protected her, she afterwards revealed herself in the

beautiful and celestial form which was natural to her; accompanied their footsteps, granted all their wishes, filled their houses with wealth, made them happy in love, and victorious in war." So it is with truth. Some times she is crushed to earth, being overpowered for the moment by ignorance; her voice is lost in the tumultuous clamor of the excited rabble; misrepresentation destroys her reputation; slander besmears her raiment with filth; prejudice turns away from her pleadings; satire mocks her virtues and derides her hopes. But despite the strength of ignorance and the unfairness of misrepresentation, Truth will arise and become glorious. She will cleanse her raiment of the slime with which slander has bedaubed her; the darkness in which prejudice sought

to enshroud her shall be turned to effulgent light; satire shall close his mouth against her, and she will appear in her natural, triumphant state. Then happy, thrice happy, shall they be accounted who befriended her in the days of her adversity, who walked by her side when ignorance mocked; and who, through all her trials, was an unfaltering friend. She will reward them double for all their friendship. They shall receive of her a crown whose glory fadeth not away.
B. H. Roberts.

Think all you speak, but speak not all you think;
Thoughts are your own; your words are so
no more;
Where Wisdom steers, wind cannot make you
sink;
Lips never err when Wisdom keeps the door.

THE CARTHAGINIANS.

V.

THE Carthaginians, downcast and discouraged, began to look to themselves for the cause of all these disasters. In consequence of their avarice they had neglected to send a tenth of their revenues to Tyre as a tribute to Hercules, the patron and protector of both cities; they had also neglected to sacrifice the children of the noble and wealthy to Moloch or Saturn, and had instead purchased the children of the poor for this purpose. The errors were speedily and horribly corrected. Two hundred children of the first rank were sacrificed and three hundred adults voluntarily sacrificed themselves to appease the supposed wrath of the bloodthirsty god.

Many of the African nations had by this time joined Agathocles against the Carthaginians; Bomilcar the rebel was causing no small insurrectionary troubles at home. In this favorable state of things, Agathocles thought it safe to leave his army for a short time in the hands of his sons and to sail over to Sicily and look after the welfare of his military affairs there. No sooner, how-

ever, had he arrived there than he was recalled by the news that all his African strongholds had revolted to the enemy, that a part of his army was lost and the remainder was unable to make any headway against the Carthaginians. This backward tide he was, however, unable to stem, and seeing the impending danger, stole away to Syracuse, leaving his army to its fate. The soldiers, enraged at this base betrayal, murdered his sons and surrendered themselves to the enemy. Agathocles died soon after, horribly, being poisoned by a servant.

After the adventures of Agathocles we come to those of Pyrrhus, the conquering king of Epirus, who invaded and conquered portions of Italy and almost the whole of Sicily; but he had no sooner left the latter place than it was reconquered by the Carthaginians.

The Carthaginians and Sicilians now had "a tug of war" for a while again, until the Romans invaded Sicily with the intention of subjugating that country, when the two contending nations united against their common foe. This was the beginning, or rather led to the first Punic war.

In this war great energy and various degrees of talents were displayed. It must be conceded that the Romans were the first aggressors by their unjust actions in espousing the cause of the Manertines, who had treated the inhabitants of Rhegium, a city of Sicily, with the greatest injustice and cruelty, finally taking entire possession of it. This led to a quarrel between Rome and Carthage, and finally to a long and bloody war. Through lack of space we must merely touch upon this interesting war, as we have yet considerable ground to get over. We cannot afford to pass over the Story of Regulus, however, so will just stop here to relate it: After a close and hard fought naval battle, (which was with the first fleet ever fitted out by the Romans) the Carthaginians were overcome and their enemies pressed forward for the purpose of making Africa the seat of war. On this occasion Regulus and Manlius, consuls for the year, had been appointed to take charge of affairs in Africa, but Manlius was soon recalled, leaving Regulus as pro-consul with only forty vessels, fifteen thousand foot and five thousand horsemen.

Regulus was a poor farmer, subsisting only upon the fruits of what seven acres could yield. Since he had been called to his country's service, the farmer who had rented his ground had died and a servant had taken possession of the agricultural implements belonging to the farmer. The distress of his family in consequence of this disheartened him and he desired earnestly to be sent home. But the Romans had too much confidence in his skill and honor to accept his resignation and preferred rather to indemnify him for his loss and support his family. Being thus freed from domestic cares, he bent all his energy on discharging his duties as a general.

He soon reduced the Carthaginians to sue for peace, but being too insolent and rigid in his conditions, they again determined to fight to their last drop of blood. Hanthippus, a Lacedæmonian, came to the Carthaginians' aid about this time,

and soon proved his superior knowledge of military tactics. His manner of placing the army in battle array and of quickly charging the enemy's flank astonished the Carthaginians. He completely defeated Regulus and took him and five hundred of his soldiers prisoners.

Regulus was kept a prisoner for several years and was then sent to Rome to propose an exchange of prisoners, having first taken an oath that he would return, in case the proposition was not accepted. At Rome he was requested to express freely his opinion in the matter. He had but to speak the word which should restore him to his wife and children, his house, his country, to happiness and peace. That word he would not speak! He declared that it was against his country's welfare, that such a thought as exchange of prisoners must not be entertained for a moment, that they must not regret for a moment the death that was inevitable at his return. He then returned to Carthage and suffered a death too horrible to be related here.

Let us pause here for a moment. Can we learn any lessons from this event in history? First, where, pray, could we look now to see merit chosen above wealth—the poor whose only possession is brains, chosen for positions of public trust and honor? And who in our day would display such disinterested love for his country's welfare or for right and justice as did Regulus in the last scene of his life? Other lessons may be drawn, as, his haughty infatuation when success attended his arms, his insolent behavior to a humbled foe and its speedy and horrible punishment—but his virtues so far outshone his faults that we will drop the mantle of charity over the latter, while our admiration of the former is not one whit lessened. Again we turn, saddened, remembering that these virtues were Rome's only in her youth. Why must vice, degeneration, injustice, unrighteousness, so sadly, darkly stain the old age of nations? Why can they not learn by the sad experiences of mankind to improve with age, to set a pure example before the young?

For twenty-four years they fought;

success sometimes attending one, sometimes the other. Our picture is a sad one; for in this as in the Lybian War, or the war against the mercenaries which followed immediately, and lasted four years and four months, we have but little to relate except treachery, horrible bloodshed and heart sickening cruelty. Their worship of Saturn, the blood-thirsty god, was repaid in its own kind; they sowed the wind and reaped the whirlwind.

Hamilcar Barca, the father of the great Hannibal, conducted with great ability the affairs of these two wars, and, while compelled at last to submit to Roman stipulations in the first Punic war, at least commanded his enemies' fear and respect to such a degree that the treaty of peace was honorable to both nations. In the

war against the mercenaries, which was by far the more momentous of the two, he displayed great energy, zeal and wisdom, and brought the affair to an end, favorable to the peace of Carthage. In this affray all the allies and mercenaries of Carthage revolted, including Sicily and Sardinia. In the treaty which concluded the first Punic war, Rome confirmed its possessions in these islands to Carthage, and it was the breaking of this part of that treaty which brings us to the second Punic war, in which Hannibal became so glorious, and which we will relate in our next. *Ruby Lamont.*

Flourishes in writing, like colors in dress, require care and finish to make them combine and look well; so, also, do flourishes in people.

A VISIT TO BYRON'S GRAVE.

It was the forenoon of the Monday following Whitsuntide, that good old English holiday, in the month of April, 1882, that I alighted from the train, taken at Nottingham, on the outskirts of the little village of Hucknall, the burial-place of Lord Byron. It is not by any means the prettiest village of the many lying along the line of the Great Northern Railway, nor has the peace-dispelling agency of the locomotive, however enhancing its material prosperity, added much to the romantic charm of picturesque and rural quietude, so inseparably interwoven with the poetic idea of a typical English village.

Nor are such charms entirely wanting. Embosomed in green hills and wooded vales, diversified with strips of verdant meadow land, threaded by silvery streams and speckled with sleek, browsing herds, the picture presented is the very reverse of unattractive. While the antique quaintness of the little town itself, with its old-fashioned houses, grotesquely grouped, and knots of idle peasantry, standing or reclining at ease upon the greensward, or chatting gaily across the narrow winding streets from the door-

ways of opposite shops and dwellings, give a charming realization of the illustrations often seen in pictorial representation of British rural life.

Depositing my traveling bag and umbrella at the railway check office, and wondering as I did so, despite the beautiful sunlight, so fair and fickle, whether a thorough drenching would not reward my temerity ere I returned, I passed through the little turnstile adjoining the station, walked briskly up the hedgy lane, over the rustic bridge and into the main thoroughfare of the village, leading by gradual ascent to the gates of the little churchyard on the hill. As before said, it was Whit-Monday, a national holiday, and the place was alive with excursionists and the local populace decked out in their gayest attire, while bands were playing, flags flying, and a procession composed of officials, societies and prominent burghers was moving with measured tread down the street in the direction opposite to the one in which I was going.

As I drew near the churchyard gates, which were standing ajar, I perceived that the grounds within were partly

filled with people, old, young and middle aged, laughing and chatting merrily, and seemingly in the best of humor with themselves and the world at large. I had just opened my mouth to enquire of an urchin of tender years and corduroyed personage, what was going on inside the church, towards which the general gaze seemed ever and anon directed, when—"swish!" came rattling through the trees upon my silk "plug" hat, which had doubtless made me a target for the jealous mischief of the merry crowd, a shower of rice, then another, and another, thrown with exquisite aim and precision, and accompanied by most provoking peals of ringing laughter.

Knowing remonstrance to be vain, and that a good-natured jest, like any other weapon, is most effectively parried by its counterpart, I joined in the merriment created at my expense, and coming to a stand-still near the doorway of the sacred edifice, with ears tingling from the pelting I had received, endeavored to smile and look as genial and unconcerned as possible, as though perfectly aware, which was far from being the case, of the reason for this strange reception, and as if I had thoroughly enjoyed the ordeal. The rice mystery was duly explained by the opening of a door in the transept, and the emergence from the interior of the church of several newly married couples, who were immediately set upon by the merry mob of rice-throwers and pelted unmercifully, according to a good old English custom, to insure (on the principle of counter-irritation I suppose) their future domestic peace and tranquility.

Seizing my opportunity, while the attention of the populace was thus diverted, I slipped through the doorway into the church and was at once confronted by a good-natured old gentleman who informed me that he was the deacon in charge of the premises. In response to his amiable query as to what he could do to serve me, I told him that I was an American, and had come to Hucknall for the purpose of visiting Lord Byron's grave. On hearing that I was from over the water, and had come

upon such an errand, he very courteously bade me welcome, and at once enquired if I knew "Jo-a-kin" Miller.

"The poet?" I asked, unterrified by the phenomenal pronunciation of the name.

"Ay, the poet, that be he," responded the old deacon, with alacrity.

My acquaintance with the long-haired warbler of the Sierras, I told him, was limited to the perusal, at odd times, of portions of his erratic verse. I greatly desired to add, that life was too short and the poems too long for my further reading of them, but did not deem it polite or politic just then to disparage my countryman, particularly as the tone of the old man seemed to indicate that he was an ardent admirer of the author of the "Danites," in a social sense at least, a fact proven by his very next speech.

"A werry fine gentleman, is Mr. Jo-akin Miller; 'e were 'ere some twelve year ago. A werry fine gentleman, indeed. This way sir, this way, sir, if you please."

Following the footsteps of the aged usher, I proceeded to the western extremity of the church, where a recess, lighted with a large bay window, was enclosed by a low wooden balustrade, the gate of which was hanging open. In the centre of the enclosed space stood a table, neat but unpretentious, and if I remember aright, a Bible lying thereon. Immediately in front of the table, forming a portion of the pavement, otherwise composed of stone, was a square tablet of slate-colored marble, on which appeared, in brazen letters, surrounded by a wreath of the same metal, likewise inlaid, the following inscription: "Byron; born January 22, 1788; died, April 19, 1824." Pointing to this tablet the old deacon said:

"Lord Byron is buried right theer, You may walk on it, if you like."

This I never should have thought of doing, but as my guide's manner seemed to convey the idea that he had offered me a privilege which in common politeness I ought to accept, I allowed my feet to press for a moment the marble tablet.

"At 'is right," resumed my informant, "rests 'is daughter Hada, 'is only child. 'Er never knew 'er father in life, but 'er wanted to be buried by him. At 'is left side lies 'is mother."

The old man now left me to myself, after providing me with a chair, and I sat down to meditate. It seemed like a dream that at last I was at the grave of Byron. In my far away western home, where first I learned the name and fame of the immortal poet whose lifeless dust now lay beneath me, I had often promised myself this pilgrimage, and yet had hardly hoped I should ever realize it. I had, as usual, pictured it with imagination's pencil, and, it is needless to add, far differently from what I found it. I looked around on the unpretentious interior of the little church, expecting to see some monument to the poet's memory; but there was none. Nothing gaudy or imposing was to be seen. All was plain and humble, and, as I became accustomed to it, I thought it was better so. Poets like Byron need no sculptured marble to embalm their memory. Their deathless names are their epitaphs, their monuments the products of their genius. Only those who are in danger of being forgotten, whose songs are unsung, whose sayings are not "household words," need mountains of marble or bronze piled above their silent heads.

And yet this tomb was not wholly devoid of memorials. Upon the wall to the right of the vault was a beautiful white marble tablet, bearing this inscription: "In the vault beneath, where many of his ancestors and his mother and sisters are buried, lie the remains of George Gordon Noel Byron, Lord Byron of Rochdale, in the county of Lancaster. The author of *Childe Harold's Pilgrimage*. He was born in London on the twenty-second of January, 1788. He died at Missolonghi, in Western Greece, on the nineteenth of April, 1824, engaged in the glorious attempt to restore that country to her ancient freedom and renown. His sister, the Honorable Augusta Maria Leigh, placed this tablet to his memory."

Just over the tablet hung a withered bay

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wreath, which the old deacon informed me was placed there twelve years before by Joaquin Miller; the American poet having gathered the leaves composing it while rowing with a party of ladies on the lake at Newstead Abbey. Beneath the tablet was a frame and glass containing the Byron coat-of-arms. To the left, above a door leading to the outside, was another smaller tablet, also of white marble, upon which appeared these words: "In the Byron vault below, lie the remains of Augusta Ada, only daughter of George Gordon Noel, Sixth Lord Byron, and wife of William, Earl of Lovelace. Born tenth of December, 1815, died 27th November, 1852. R. I. P." Upon the opposite wall was a large time-worn tablet, discolored by age, presenting an ancient Scotch inscription in memory of "Richard Lord Byron," one of the poet's early ancestors. These, with a few floral offerings from various noble givers, who had visited the place at different times, were the sole decorations of the great poet's tomb.

The church itself is an antique little structure, built, like the majority of English village churches, in the shape of a Latin cross, a square turreted tower rising at one end of the nave, and low jutting wings, forming the transept, on either side. It is a weather-beaten, grey-grown edifice, and some distance away might easily be mistaken for a ruin. Its general appearance would never suggest to the mind unconscious of its trust, the splendid genius of the author of *Childe Harold's Pilgrimage*. As the mausoleum of a Gray or a Thomson, or some other pastoral poet, it might strike the beholder as very fitting, but not as the final resting place of one whose mind's playthings were wine cups, thunderstorms and battle fields. But after all, what matter? Death is no respecter of persons. He levels all ranks, mingles the dust of the basest and the best, and "lays the shepherd's crook beside the sceptre." The church, as said, is situated upon a hill—

"A gentle hill,

Green and of mild declivity."

and is the Mecca to which many a poetic

pilgrim pays the tribute of a visit and a passing sigh.

Having drank my fill of the cup of contemplation, and depositing a sixpence in the capacious palm of my aged chaperone, who had rejoined me, I bade him farewell, stooped in passing to pluck three leaves from a plant growing out-

side under the window of the Byron vault, and waving an adieu to the little church, descended the hill and departed thence, "and ne'er repassed that hoary threshold more." *O. F. W.*

'Tis expectation makes a blessing dear;
Heaven were not heaven if we knew what 'twere.

IMPORTANT VISITATIONS OF HEAVENLY BEINGS.

I. EARLY in the spring of 1820.—A vision of God the Father and His Son Jesus Christ to Joseph Smith, Junior (then a young lad about fourteen years of age), while he was praying in the woods near his home in Manchester, Ontario (now Wayne) County, State of New York. The following graphic description, in his own words, is taken from the Pearl of Great Price, page 46:

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages,

whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), THIS IS MY BELOVED SON, HEAR HIM.

"My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt. They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having the form of godliness, but they deny the power thereof.

"He again forbade me to join with any of them; and many other things did He say unto me which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven."

2. September 21, 1823.—An angel appeared to Joseph Smith, Junior, after he had retired to his bed for the night, and while praying to God for forgiveness of his sins and for some manifestation whereby he might know his state and standing before Him; having full confidence in obtaining a divine manifestation, as he had previously had one.

We quote again from the same work, page 62: "While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so also were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this (American) continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim), deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times,

and that God had prepared them for the purpose of translating the book."

For a further account of this vision (which was twice repeated before morning), and the words of the angel, see pp. 63, 64.

3. September 22, 1823.—The same heavenly messenger again appeared to Joseph Smith as he was returning from his labors in the field, telling him to go and view the plates, the existence of which had been made known to him, and the locality of which he had seen in vision the night before.

Repairing to the spot, which he at once recognized as being the same that he had seen in the vision, he was about to take the plates from the stone box or coffer in which they were deposited, when the angel Moroni again appeared and forbade him to remove them, saying that the time for bringing them forth had not yet arrived, neither would it arrive until four years from that time, but told him to visit the place again precisely in one year from that time, and that he would there meet with him, and he was to continue to do so each year until the time should come for obtaining the plates. He obeyed these instructions, going on the same day each year to the place appointed, where he found the same holy messenger, and received instruction and intelligence from him at each interview respecting what the Lord was going to do, and how and in what manner His Kingdom was to be conducted in the last days. (Ibid. pp. 65, 66.)

4. September, 22, 1827.—Four years from the day on which Joseph Smith first beheld the plates, the angel Moroni delivered them up to him, together with the Urim and Thummim and the Breastplate, with this charge, that he should be responsible for them; that if he should let them go carelessly or through any neglect, he should be cut off; but that if he would use all his endeavors to preserve them, until he, the messenger, should call for them, they should be protected. (Ibid p. 67.)

5. May 15, 1829.—John the Baptist appeared to Joseph Smith, Junior, and

Oliver Cowdery, while praying in the woods concerning baptism for the remission of sins, and conferred upon them the Aaronic Priesthood, laying his hands upon them and saying: "Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

He told them that this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on them hereafter; and he commanded them to go and be baptized, giving them directions that Joseph Smith should baptize Oliver Cowdery first, and afterwards should be himself baptized by Oliver. (*Ibid* pp. 69, 70.)

6. Between this date, May 15, 1829, and the end of the following month (June 1829), the exact day not being known, Peter, James and John, who held the keys of the Melchisedek Priesthood in a former dispensation, appeared to Joseph Smith, Junior, and Oliver Cowdery in the wilderness between Harmony, Susquehanna County, Pennsylvania, and Colesville, Broome County, in the State of New York, and ordained them to the Melchisedek Priesthood.

7. April 3, 1836.—The Savior, Moses, Elias and Elijah appeared to Joseph Smith, Junior, and Oliver Cowdery in the Kirtland Temple, as recorded in section 110 of the Doctrine and Covenants, which we give verbatim, as follows:

"The vail was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breast work of the pulpit, before us, and under His feet was a paved work of pure gold in color like amber.

"His eyes were as a flame of fire, the hair of His head was white like the pure snow, his countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great

waters, even the voice of Jehovah, saying—

"I am the first and the last, I am He who liveth, I am he who was slain, I am your advocate with the Father.

"Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice;

"Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

"For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house.

"Yea, I will appear unto my servants and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

"Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

"And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

"After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

"After this, Elias appeared, and committed the dispensation of the gospel of Abraham; saying, that in us, and our seed, all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."
Herbert L. James.

INDIAN SCHOLARS.

IN Hampton, Virginia, there is a school in which colored youth, both Indians and Negroes, receive the foundation of an English education, and are also trained in some craft or industry by which they can support themselves. A gentleman who has just made a thorough examination of the school lately related several incidents of interest to those who are laboring to civilize the red man.

The Negro scholars, he asserts, as a rule, learn their lessons more rapidly than the Indians, but are liable to forget them more quickly. When an Indian once comprehends an idea, he never lets it go.

Many persons profess a doubt of the ultimate advantage to the Indians of the education given at such schools as those at Philadelphia, Hampton and Carlisle. They fear that the pupils, after two or three years' training, will, on return to their tribe, forget it, and lapse into savagery again. There is, however, too eager an anxiety among the Indian tribes to learn the white man's ways to permit such a result.

Last summer, two or three sons of Dakota and Apache chiefs returned home for a visit. All the young people of the tribes crowded around them to "learn English." They had regular

classes of from sixty to seventy scholars, and spent their holidays in teaching.

A young Sioux who left the school a year ago returned last September, and presented himself before the superintendent.

"Why, J——! You here? What do you want?"

"I have taught my people all I know," he replied, smiling. "Come for two years more, to learn something else to teach them."

A young Indian, the son of one of the head men, appeared at an agency in the Indian Territory, begging to be sent to Hampton to "learn to be like the white men." The lad had a wen or tumor growing on his neck.

"My poor boy," said the agent, "it will be impossible for you to go. You could not work or study in that condition."

But the boy pleaded so earnestly that the agent sent for a physician, who pronounced the disease likely to prove fatal, and that a long journey could not be accomplished without great immediate danger. Still the boy persisted.

"Let me have a chance while I live," he said.

He was sent to Hampton, and is now one of the most successful pupils. Let us hope that he may live long, to show to whiter boys how little true manliness depends on the color of the skin.

When Wrong doth rear its ugly head
In courts of justice, it doth dread
Nor law nor custom. Wrong is wed
To Technicality.

But in the day that men are doomed
For aye, and Justice is not groomed
For evil, hell will see entombed
The Technicality.

A "MORMON" ELDER IN THE SOUTHERN STATES.

II.

MEMPHIS is located on the east bank of the Mississippi River, about four hundred and fifty miles below St. Louis. It stands on a bluff, the average height of which, above low water mark, is eighty-three and one-half feet, and forty-seven

and one-half feet above high water mark. It was on one of those dreary, rainy days so disagreeable to travelers, when they have reached a place of importance, about which information is desired, that I arrived in Memphis. But, during my stay I observed many elegant, private resi-

dences, tastefully planned, and also some public buildings of considerable dimensions, the Custom House, built of the best quality of Tennessee marble, being the finest. It has a fine location, overlooking the majestic river as it sweeps silently past the bluff on which it is located. There is also a Chamber of Commerce, and Cotton Exchange, both magnificent buildings. The streets are wide and nearly all of them well paved with cobble stone; and at night, are brilliantly lighted both with gas and electricity, and kept remarkably clean.

Memphis is a port of entry, and the most important commercial city between St. Louis and New Orleans. It is connected with all the cities of the nation, by railroads, and is the largest interior cotton market in the United States, the receipts for the year previous to my visit—1882—being four hundred and seventy thousand two hundred and sixty-seven bales, valued at twenty-three million ninety thousand one hundred and nine dollars. The aggregate receipts from mercantile and manufacturing interests for the same year amounted to sixty million dollars. The cotton seed is manufactured into oil, thirty thousand barrels being the annual product of the city. Besides this there are a number of foundries, machine shops, flouring mills, and carriage, furniture, and tobacco manufactories.

Nor has the city been neglectful of literature. A public library of nine thousand volumes opens a fine storehouse of knowledge to the inhabitants; I could only regret that it was so poorly patronized. Three daily and ten weekly papers are published. Memphis was laid out a village in 1820, but was not incorporated a city until 1831. A census was taken October 1st, 1882, from which we learn that the population is forty-seven thousand nine hundred and seventy-six, more than one-third of which is colored.

It will doubtless be remembered that Memphis is the city which has suffered so much from that dreadful disease—yellow fever. In 1870 the population was forty thousand two hundred and

twenty-six; in 1880 it was only thirty-three thousand five hundred and ninety-two, a decrease of nearly seven thousand in that decade—the immediate results of the ravages of the fever. A large bayou—called Gayoso—intersects the city, and previous to 1880, received the whole drainage of it. The filth of the city, carried into the stagnant waters of the bayou, was doubtless one of the causes of the ravages of the yellow fever. But since 1880, forty miles of sewerage and more than that length of sub-soil drain-tiles have been constructed. These improvements, together with the city's good sanitary regulations, promise to make Memphis one of the most healthful cities of the South. According to the report of the Howard Relief Association, the yellow fever, in 1873, resulted in two thousand deaths. In 1878, fifteen thousand persons were attacked by the epidemic, and five thousand one hundred and fifty deaths occurred, more than three-fourths of which were white. In 1879 the epidemic was less severe, there being but one thousand five hundred and ninety-five cases, and four hundred and ninety-seven deaths. During the years 1878-9, fully two-thirds of the population fled from the city and never returned.

An incident associated with the yellow fever times was related to me by Mr. Whithorn, a son of Tennessee's congressman of that name. We were conversing on the subject of religion, when Mr. Whithorn said: "Mr. —, I never have interested myself much in religion, but at heart I am a Catholic, and I will tell you how I became converted. In 1878 I came up the river from New Orleans to Memphis, which was then afflicted with yellow fever. People were breaking the quarantine regulations, and escaping from the city in terror. Hundreds were dying daily, and scarcely enough could be found to bury them. Strong men were stricken with the plague on the streets, and before they could reach home died. Doctors, with a few exceptions, could not be induced to go to the relief of the people, and there were few nurses. Well, in the midst of all this death and suffering,

when everybody else was fleeing from the plague-smitten city, the Catholic Sisters of Charity were to be seen in the hospitals, on the streets, and in the wretched hovels of the poor, kindly administering what relief was in their power, or soothing the dying agonies of those stricken with death. They were no respecters of persons, but performed their kind offices to the Protestant as well as the Catholic; to the poor as well as to the wealthy. They never abandoned their posts, but day after day they went quietly about their duties like angels of mercy. Their conduct made such an impression upon me that I have concluded if there is anything in religion, it must be in that which will prompt such noble deeds as these. So I say at heart, I am a Catholic."

Leaving Memphis, we take train for Batesville, some sixty miles south. On the train I had engaged in conversation with several gentlemen in relation to "Mormonism," and had distributed a number of tracts. We arrived at Batesville about ten o'clock, and my name, followed with my place of residence in Utah, was registered at the principal hotel in the place. No sooner was it known that a gentleman from Utah was in the hotel than there was a general buzz of inquiry concerning him, "Is he a 'Mormon?' I wonder how many wives he has?" being among the most prominent. The next day, about ten o'clock, Elders Moore and Clark, of the Mississippi Conference, met me, to conduct me to the place where conference was to be held, some fifteen miles distant. After taking dinner, we were about to start, when two young lawyers, through the landlord, asked the privilege of an interview, which we granted. While waiting their appearance, Elder Clark took us to the window, and pointing to a tumble-down log cabin in the edge of the woods, said he would take their team behind that cabin, and Elder Moore and myself might join him there after we got through with our legal friends.

These two young men were very courteous in their inquiries, and for

more than an hour we enjoyed an agreeable conversation. They desired to hear us speak to the people, and proffered to secure us the court house if we would make an appointment. Accordingly the following Monday night was appointed, and we parted with them to join Elder Clark behind the log cabin. When we came to where he was standing by his team there was a half serio-comic expression on his face that of itself was amusing. He had a long, lank, poor, flea-bitten grey horse at least fifteen or sixteen hands high, on the "near side;" and a little bit of a mouse-colored mule that a fellow could jump over without touching anywhere behind his ears, on the "off-side." Both had bridles on without blinds, and a pair of lines made out of bed-cord rope. The collars were made of corn-husks plaited together. This, with an old pair of government hames rudely made, to which were attached some chain-tugs supported by a backband made of old sacking, completed the dress of this remarkable team. The wagon wheels were well dished, and of the wagon bed there were scarcely two boards nailed together, and the seat was a rough slab. The little mule had made an attack upon the big horse's corn-husk collar, and had eaten one side of it, which Elder Clark had been trying to fix. As I surveyed the whole outfit, it dawned upon my mind how it was that Elder Clark was so anxious to get out to the woods instead of starting from the public square. He saw, doubtless, the conclusion I had formed, so he said: "I don't want you to think, Brother —, that I am ashamed of the Gospel; it isn't that, but I *am* ashamed of the way we have to tote it about sometimes." This speech, delivered in the peculiarly dry style of the speaker, accompanied with the half-perplexed expression of his face, provoked a hearty laugh. We clambered into the wagon amid many jokes, grateful even for that sort of conveyance, as it was much better to ride in it than to walk under a June sun in Mississippi, and we were thankful to the Saints who among them had kindly

fitted out this conveyance. It was the best they had, gathered together only after considerable trouble, and may the Lord reward them for their kindness.

This team, mismatched as it was—and it *was* mismatched, for the horse was very nervous, and the mule exceedingly lazy, for every time the driver would strike the mule to increase his speed, the horse would nearly lunge through the apology for a harness he wore—well, mismatched as was this team, I saw one in South Carolina which was still more odd. A mule and an ox were harnessed together, and hitched to a wagon. Having referred to the curious in the way of teams and conveyances in the South, we may as well mention a few more. At a little station on the Queen and Crescent route in Alabama I saw a bull harnessed and hitched to a sled—this was the mail express. A New York drummer who saw from the car window this outfit start off with the mail, asked with a simple sincerity that would have done credit to the Doctor at Genoa, in Mark Twain's "Innocence Abroad," "Is that a Star Router?" Passing through York County in South Carolina, we went by a cotton-field, where a man and a woman were driving a mule. The man had a plow hitched to one tug, and his wife a plow hitched to the other. They were "cleaning out their cotton."

I passed through some of the pine woods of Georgia, this same summer, and held a number of meetings at night in the woods. How did we manage for light? Well, nearly everybody brought a lantern and fastened it to a tree, so that we had light enough. In a number of instances people came to our meetings in a wagon drawn by an ox harnessed and put in shafts. The driver would sit on the front endgate, with his legs dangling outside and he guiding the ox by means of ropes fastened to the horns. His wife, surrounded by her children—generally a goodly number of them—sat in the bottom of the wagon bed.

Elder Wm. Rydalch, of Grantsville, relates an incident worth repeating: In

one of the neighborhoods where he was traveling in Mississippi, there was a lady always relating something terrible about the hard servitude of Mormon women; she believed that women in Utah were treated very similar to what negroes were in slave times. Elder R., coming into the house of a friend where this lady happened to be visiting, said: "Well, folks, as we were coming along the road to-day, I saw something I never saw before—not even in Utah."

"What was that?" eagerly inquired our lady friend.

"Why a plow moving through a corn field without either horse, mule, or man any where near it."

"For the land sake, how did it go?" asked the lady.

"Why an ox was drawing it, and a woman was holding the handles."

Elder R. then explained that he and his companion were passing a cornfield, and hearing a baby cry they looked around and saw a man sitting in the shade of a tree trying in vain to keep a young baby from crying, while its mother was plowing out corn with an ox harnessed to a plow. After this, the lady had nothing to say about women having to work in the fields in Utah.

Our conference in Mississippi was a very pleasant affair. The Elders enjoyed themselves together, and the Saints were greatly strengthened in their faith.

We returned to Batesville to fill our appointment at the court house, but found that every church in the village had appointed a meeting to be held at the same hour in their respective places of worship, in order to prevent the people from attending our meeting. As the court house bell sent out its peals for the people to gather, two or three church bells started to ring. "What does that mean?" inquired several of the Elders who were with me. That means sectarian narrow mindedness, I replied. But we had a fair hearing, one of our lawyer friends being present to give us an introduction, and we were able to remove some prejudice. The next morning we took our departure for the State of Georgia.

Horatio.

THE TWENTY-FOURTH.

Low o'er the hills behold the summer sun
 Sinking to rest. Weary, worn and sad,
 Full of earth's cares, yet with a brighter hope,
 They come, those toiling pilgrims; see the
 glad,
 Bright look of joy, the smile on each worn brow
 That tells of peace and rest; can it be said
 They are deserted? Earth affords but few
 Kind friends for them; with friends their hopes
 are dead.

But there is One whose hand hath led them on
 Through barren deserts wild. His chastening
 rod
 Hath been upon them, and His tender care.
 Strange unto us the wisdom of our God,
 Yet fraught with deepest beauty! Though He
 scourge
 He will assuage and cure, and though He try
 He will sustain through all. The darkest hour
 Will lighten; the heaviest storm sweeps by.

Heavily had His hand been laid on these:
 Heavy and hard. Surely their woes did
 find
 Mercy in heaven! In recent day their eyes had
 seen,
 Their hearts had loved a noble form, of kind
 And generous mien; of God inspired
 By the pure light, the glorious light of truth,
 Of prophecy, of great and heavenly might,
 Who had been rudely slain while in his
 youth.

Sorrowing, they laid him to his earthly rest,
 And each with heavier heart took up his
 cross
 In sadness. Dark the days and lone the nights
 To them since that dark deed. They felt the
 loss
 Too keen for vengeance. In God's hand they
 left
 All thought of this; but earth was dark indeed;
 No place of rest, of liberty, was found;
 To God they turn in this deep hour of need.

No liberty to worship God! That boon
 For which their fathers bled! What sad dis-
 grace!
 That boon which in their earlier years
 They had blessed heaven for! Fair Freedom's
 face

Thus stained, dishonored! Lovely queen of
 light,
 Of human liberty, veil now thine head
 And lowly bend and weep! Thine empire now,
 With all its glory, from this land hath fled!

What though the lark pour forth his sweetest
 song
 Of praise to God! What though the rill doth
 tell
 Its sweetest tale of peace; the bright spring sky
 Shed benedictions kind; the earth may well
 Sing of its glorious Maker! Man alone
 Doth shrink from duty. Only he doth give
 Sorrow to Him who made his form, his joy,
 And in sweet condescension bade him live.

Their hearts heed beauty not! Their children's
 homes,
 Endowed with Nature's beauty and with Art's,
 Must be deserted. Sorrowing looks they bend
 On these and on their temple, where their
 hearts,
 In fond devotion, had been placed. God did
 receive
 The sacrifice, and gave them peace; that peace
 Which He alone can give. Who would not die,
 For such reward, who would not evil cease?

Disheartened, footsore, weary, now their course
 They're wending westward; though the
 dreary way
 Be sore beset with thorns, with mournful hearts
 Their tend'rest flow'rs in graves are laid away.
 Still heaven's sweet peace is here; those moun-
 tain heights
 Will give repose. Though robbed of homes
 and friends,
 Truth is their portion and the Savior kind
 Will give full joy and life that never ends.

Long be remembered then with grandest praise
 This joyful day, when rest was found at last,
 When those worn pilgrims paved the brighten-
 ing way,
 And found reward for all their sufferings past.
 And though through length'ning years and
 threat'ning skies,
 The foes of God would still their wiles intrude,
 Remember that in days gone by, with pride
 Our fathers found this peaceful solitude.

Ruby Lamon

THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:

Two Dollars a Year, In Advance.

SALT LAKE CITY, JULY, 1885.

WHY THE "MORMONS" ARE HATED.

To receive kindly the rebuke, even of a friend, when we are in the wrong, is a rare circumstance indeed; for those who do wrong hate to have it mentioned even in a kindly manner, and to acknowledge a wrong is generally viewed as a humiliation which we seek to avoid. A celebrated writer, in speaking upon this subject, said: "As a general rule we are ready to forgive those who have injured us even upon the slightest acknowledgment, but we are seldom willing to ask forgiveness of those whom we have injured, but rather pursue them with a hatred which is relentless, because they are a living reproach to us for the injury we have done them." The truth of this remark is exemplified in numerous instances in our own day as well as in the history of the past; but in no instance is it more plainly manifest than in the treatment the "Mormon" people have received and are receiving from every quarter.

To tell what the "Mormons" have done to merit such treatment would be as impossible as it was for the Roman ruler to find aught against Jesus, yet His enemies rested not until He was ignominiously slain. What wrong had Abel done to his brother Cain? None. And is it not presumable that his death was the culmination of the bitter hatred resulting from previous wrongs done him by Cain? From that time down to the days of Jesus, history teems with accounts of the shedding of the blood of earth's brightest and best men, being the result of this same cause. A truly good and great

man never persecuted his fellows nor sought to do them an injury; it is only the bad and ignoble (with which every age abounds) who take pleasure in inflicting pains and penalties, which, however, always result in disgrace to the actors sooner or later. But the examples of preceding ages and the terrible lessons they furnish seem to have no effect whatever upon the conduct of those who seek to oppress their fellow man, for every opportunity to inflict an injury is seized upon with avidity, and when they have once inflicted an injury, to repeat it seems to afford them still greater pleasure, and the goal of satisfaction is only reached when their victim is destroyed.

That such conduct is in exact keeping with that of the evil one is evident, for he is quoted as "going about seeking whom he may devour;" hence the correctness of the saying of the Savior, "Ye are of your father the devil, whose works ye do." We again ask, what injury have the "Mormon" people done to merit the treatment they are receiving on all sides and from all quarters? We answer, none whatever, but the very opposite. Is it an injury to teach people to love and serve the Lord? Is it an injury to insist upon the practice of the highest morals? Is it an injury to cultivate principles of union and brotherly love? Is it an injury to gather the people from every nation, and many of them from conditions of bondage and poverty, and place them in positions of comparative independence? If it is, then are the "Mormons" guilty, for this has always been and will continue to be their labor. There is not a principle or practice of "Mormonism" but tends to elevate, to enlarge, and to ennoble the mind. This being the case, there must needs be exhibited corresponding results in the actions of our lives. Then is it not the superiority of the Gospel, with its results, that has aroused the envy, hatred and malice of the masses and has caused them to clamor so loudly for a suppression of its practice? It certainly cannot be fear of our numerical strength, consequently it must be envy that has prompted proscriptive legislation and the unjust per-

secutions that are aimed at our peculiar institutions.

Our polygamous practices, and their purity as compared with monogamy and its results, are a constant reproach to our enemies, who themselves indulge in untold excesses and abuses; "whose marriage vows are false as dicers' oaths;" who sacrifice continually at the shrine of unholy passion and base lust, and thus prostitute those higher natural endowments and powers that were bestowed upon us for the procreation of our race to the most infamous purposes; dragging in the mire purity, innocence and virtue, and compelling these to pander to the gratification of their devilish appetites. These are the individuals who proclaim so loudly against the polygamy of the "Mormons" and denounce the practice as degrading in the extreme. Let me ask, Do men who are virtuously inclined make a practice of visiting brothels and other haunts of sin and crime? I leave those who frequent such places to answer the question.

When a "Mormon" marries a wife in the new and everlasting covenant, there is an understanding that the time may come when he will take another. The woman who becomes his wife knows that this is a cardinal principle of the faith that she has embraced, and that the circumstance may occur at any time, consequently there is no deception practiced. This may explain the reticence of female witnesses when brought before the courts, believing as they do that any interference with their religious faith and practice is a usurpation of power and privilege under the Constitution. What are the conditions of monogamous marriages? They enter into a solemn covenant at the altar to keep themselves from all others during their natural lives, consequently to depart from this is to break a sacred vow. If the curtain could be lifted, and the secret acts of men exposed, what a terrible showing would be made. And is it not because we absolutely refuse to come down to the level of these covenant breakers, whoremongers and adulterers, and imitate their practices, that we are disfranchised,

arrested, convicted and imprisoned? If we would become like them we might escape these persecutions, for it is said of the devil, "he always takes care of his own." For the human vulture who betrays innocence, destroys virtue, and feeds on incest and lust, is fostered, petted and rewarded.

It has always been the duty as well as the calling of God's servants to denounce iniquity of every kind, but more especially the cardinal sins of licentiousness and adultery. And they have always met with the most bitter persecution in consequence. John the Baptist suffered death by order of Herod Antipas, whom he had severely reprimanded for his incestuous conduct with his sister-in-law Herodias. The Savior of mankind was continually rebuking this iniquity, as was every Prophet and Apostle that has ever lived. Joseph Smith and his brethren have not been a whit behind the others in denouncing these crimes, realizing that an individual or people thus guilty is altogether unworthy of respect and totally unfitted to occupy honorable positions in society, much less to render judgment upon others. The Apostle Paul asked the Romans some very pertinent questions, in this connection, when he said: "Thou that sayest a man should not commit adultery, dost thou commit adultery?" "Thou that makest thy boast of the law, through breaking the law, dishonorest thou God?" "And thinkest thou this, O man, that judgest them which do such things and doest the same that thou shalt escape the judgment of God?"

Virtue will save an individual or a nation, while the opposite will destroy both? Why was the earth deluged with water in the days of Noah? Because the inhabitants had corrupted themselves. Why were Sodom and Gomorrah destroyed? Because of their grievous sins; prominent among which was the sin of licentiousness, as is evident from the fact that Lot offered his virgin daughters to appease the anger of the Sodomites, who were determined to kill the men (angels) who had come to save Lot and his family from the destruction that was

about to be visited upon that place. Ancient Nineveh was only saved by a prompt repentance following the prophecy of Jonah. Mighty Babylon fell a victim to its own iniquity, as did many other nations; losing their greatness, their strength, and finally their life from the same cause. Lakes, pools of water, and barren wastes cover scores of once mighty cities that flourished upon the American continent; the Almighty causing them to be buried out of sight because of their iniquity, chief of which was whoredom and adultery.

Prophets have been raised up in various ages, and have been specially commanded to visit the peoples of wicked cities and nations; to rebuke them for their sins, and to prophesy their destruction if they would not repent. Joseph Smith, in the nineteenth century, was especially charged with this labor, and his prophecies are on record in regard to this nation and the people thereof. It is related of him that at one time he asked the Lord to close the vision; for the scenes which passed before him were so terrible that he felt he could not endure longer to behold them. He records: "I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies, I saw blood, desolation, fires, etc. The time is soon coming when no man will have any peace but in Zion and her stakes. With a view of these things shall I cry peace? No, I will lift up my voice and testify of them." Both he and his brethren were and are looked upon as enemies to the nation because they have thus delivered the word of the Lord. Whereas if the American people would heed the warn-

ing, as did the people of Nineveh, the destruction would be averted, and we would then be looked upon as their benefactors.

We are a living reproach to the people of this nation because of our practices, that are the very opposite of theirs, and our continued life is a continual reproach to them because of the wrongs that we have endured at their hands for many years past, and to blot out these wrongs, rather than acknowledge them, they would blot out our lives. But we still live and suffer their bitter hate and malice, and the end is not yet. But we shall most assuredly outlive them and all their machinations of evil: for right always triumphs over wrong, truth over error, and justice over oppression. As it would be impossible for lovers of virtue to persecute those who practice virtue, we therefore conclude that those who engage themselves so zealously in the present onslaught against us, are either in feeling or practice the supporters of those heinous crimes that are sapping the life blood of this and many other nations of Christendom. Misrepresent as our enemies may the "Mormon" people and their practices, it is nevertheless a fact that lasciviousness and adultery are not among the crimes of which they are accused. This has been admitted in open court by one of the most vindictive of their persecutors, and never questioned. The absence of these gross evils index a condition of purity in other respects which is so rare in enlightened Christendom, that it is no wonder that corruption smarts under the keen lash of this ever present rebuke.

E. T. J.

Never fail to keep your appointments, nor to be punctual to the minute.

PICTURESQUE AMERICA.

I.

WHILE traveling on the Continent a few years ago, the writer remembers to have fallen in with a number of Ameri-

cans who were making the European tour, for the purpose of viewing "the grand and picturesque scenery of the world." They had made the tour of the

Rhine and were passing from the sombre vales of the Tyrol to the lakes and Alpine heights of Switzerland. Having seen so much of picturesque beauty—the lavish work of nature, adorned by the art of man—they were most earnest and profuse in expressions of wonderment and delight. They declared that life was only half enjoyed until the tour of Europe was made; that it was impossible for Americans to appreciate the wonderful in the works of God or man, until they had climbed the summits of the Tyrolese hills or gazed enraptured on the changing beauty of the lovely Rhine. They appeared so delighted with the mountain scenes just left, and looked forward with such undisturbed expectancy to the grandeur of the Alps, that the writer became curious to know from what part of America they had come. Their reply was: "We have seen all there is worth seeing at home. You know we are Western people and proposed to inform ourselves on the beauties of our own country before seeking the wonderful abroad; therefore on our way here, we crossed the Alleghanies, made the voyage up the Hudson, fished in the Adirondacks, and even scaled Mount Washington, up in the White Mountains. So you see, we can do our country justice while enjoying the marvellous scenery of Europe, and *in justice* you know, there is no comparison between anything our dear old America can produce and the perfectly lovely places of the Continent." "And what part of the West do you come from?" was our query. "Oh, we're from Ohio, and have seen everything on the way!" We could not help laughing. Americans from Ohio, claiming to be "Western people;" sitting in judgment on the scenery of "our dear old America," with everything west of Ohio left out. We told them they would do equal justice to the scenery of Europe, if they were to return home at once and describe it, with the Alps left out.

This instance is an example of the almost universal ignorance of our countrymen east of the Mississippi, regarding the "Great West." They learned

in childhood, from their geographies, that everything west of "the king of rivers," was a great unexplored wilderness, through which was dimly traced the Rocky Mountain chain. It is hard for them to realize the wonderful changes which have occurred in the past forty years. That during that period almost half of the continent has been subjugated to the explorations and industry of men. That people have gone into the wilderness and made homes, erected States and wrung from the virgin soil and mineral-heaving mountains colossal fortunes which exceed the hard earned savings of the New England farmer, in proportion equal to the difference in area of the new and old States.

As the years roll round, and the facilities for travel improve, not only the wonderful fortune-making resources of the west attract thousands from the older settled portions of our own and foreign countries, but the scenic grandeur of mountains, hills and dales, rivers, lakes and cataracts, is drawing innumerable votaries of art and lovers of nature to her sublimest retreats. They come to see the wide-spread panorama of mountain scenery, visible from the summits of lofty heights a hundred miles around; to drink the sparkling waters, falling from the mountains' sides cold as ice and clear as crystal; to breathe the pine-perfumed air, so light and invigorating that it drives the stagnant blood from every vein, and fills the system with streams of rosy life, making happy hearts leap for joy, and blooming cheeks radiant with a healthful glow.

In the vast area occupied by the Rocky Mountain range passing through the western Territories, are scenes of such surpassing grandeur that life indeed is but half enjoyed until the delight they inspire has thrilled the heart. Scenes of beauty, soft and picturesque as the leafy parks of England, and scenes of rugged grandeur, with crags and crevices so awful and stupendous, that aloft on their jutting summits, or down in their deep recesses, one feels equally remote from the moving world, and wonders at the greatness of creation, while

he worships, spell bound, creation's God.

The Rocky Mountains reach their highest altitude, and reveal their most awful grandeur and most picturesque beauty in the famous peaks and vales of Colorado. A brilliant local writer says:

"Colorado is emphatically a land of the marvelous. Wonder reaches its climax amidst its stupendous scenery. Huge monsters rear their granite fronts to challenge the progress of the intrepid explorer. Yawning chasms grimly disclose their awful mysteries. Immense masses of rock torn from the mountains and hurled promiscuously together, evidence battles of Herculean foes. Amid these mighty and enduring monuments of a spent force, delicate flowers and ferns and beds of velvet moss spread their beauty, and lead gradually down to pastures green and fields of waving grain, all kissed by the same refreshing breeze, warmed by the same sunny rays, and drinking from the spray of innumerable miniature cataracts and gurgling streams, and the broad bosoms of quiet lakes.

"The eastern and northwestern portions of the State are vast plains, while the central and southwestern parts are as vast mountain ranges. Innumerable parks of varied extent, from garden plots to hundreds of square miles, break these elevations into ever varying forms. Approaching from the east, Pike's Peak on the south and Long's Peak on the north rise to view like small clouds. Soon other summits draw an outline on the horizon, which rapidly fills up to a serried host guarding the realm of the setting sun.

"There are about one hundred and thirty peaks, ranging from thirteen thousand and five hundred feet to fourteen thousand four hundred and sixty feet above the sea, and the contrast between these bald summits and the deep sunken cañons is marvelous. The former, often wreathed with clouds as filmy necklaces, receives the first kiss of morning and the last of retiring day; the latter, illumined only by reflected light, is 'a measureless gulf of air with

solid walls on either side,' the motionless sentinels of their impenetrable gloom. Sixteen prominent passes through mountain fastnesses range from eight thousand three hundred and thirty-nine feet to thirteen thousand five hundred and fifty feet in height, traversing 'a region familiar with the clouds.'

"Innumerable lakes repose in the hollows between the peaks, some at the height of eleven thousand five hundred feet, whose waters are clear as crystal, and pure as the snows that feed them through the ever-flowing rivulet, closely resembling that so graphically described by the gifted Edward Everett, 'Narrower, shallower, purer as you ascend, a gentle current, a rippling stream, a purling brook, a silver thread, till at last all that is left of the mighty river, whose stupendous floods at its mouth wage equal war with the stormy ocean gulf, lies sparkling in a cool moss-covered spring, fed by the trickling dews of the morning, enameled with flowers in the bosom of the lonely hills.' From these lakes flow streams that are constantly augmented by the addition of the brooks swollen by melting snows, that rush, and leap, and roar through gorges, down precipices, along the winding cañons, now fretted into foam, then into spray white as a bridal veil, and again in narrow, slightly inclined channels, green as emerald. They are the unfailing supply of the Colorado, Rio Grande, Arkansas and Platte rivers."

The charms of mountain scenery—picturesque America—thus introduced, will be found as we penetrate the recesses of nature's vast treasure house, to be bewildering and delightful. We are afforded easy access to these—the innermost retreats of the scenic wonders of our land—by the wonderful engineering of our age, which awakes the silence of eternal years with the shrill scream of the locomotive. The Denver and Rio Grande Railway leads through Colorado and New Mexico to Utah, and we shall board the palace train, and conduct our readers farther on to the realms of enchantment in succeeding numbers.

De Vallibus.

HISTORICAL RECORD.

JULY.

1. 1834—Joseph Smith, Jun., visited Jackson County, Missouri, secretly. 1841—B. Young, H. C. Kimball and John Taylor arrived at Nauvoo, Illinois, from their missions to England. 1843—Joseph Smith was tried before the municipal court of Nauvoo, on a writ of *habeas corpus* and released. 1846—The Saints in council at Council Bluffs, Iowa, voted to raise five hundred volunteers to comply with the requisition of the government. 1858—President Young and others returned to their homes from the move south, followed by the people.
2. 1833—Joseph Smith, Jun., finished his translation of the Bible. 1844—John Taylor was brought home to Nauvoo, from Carthage, wounded. 1881—President James A. Garfield was assassinated at Washington, D. C.
3. 1834—Joseph Smith, Jun., organized a High Council in Clay County, Missouri. 1835—Michael H. Chandler came to Kirtland, Ohio, to exhibit four Egyptian mummies and several rolls of papyrus, one of which contained the Book of Abraham, afterwards translated by Joseph Smith, Jun. 1837—Ground was broken for a temple in Far West, Missouri. 1870—A. Carrington was ordained an Apostle.
4. 1776—The United States declared their independence in Philadelphia. 1807—Guiseppe Garibaldi, the Italian champion of liberty, was born in Nizza. 1838—The corner stones were laid for a temple in Far West, Missouri. 1839—P. P. Pratt and Morris Phelps escaped from prison in Columbia, Boone County, Missouri, after seven months confinement without conviction. 1850—Parley's Cañon, Utah, was open for travel under name of the Golden Pass. 1877—The Sanpete Stake of Zion was organized with Canute Peterson as President.
5. 1873—Zion's Savings Bank Company was organized in Salt Lake City.
6. 1373—John Huss, the reformer, was born in Bohemia; he was burned 1415 in Costnitz. 1838—Five hundred and fifteen Saints left Kirtland, Ohio, for Missouri.
7. 1807—Peace between Russia, Prussia and France was made at Trieste. 1862—Stephen S. Harding, Utah's fourth Governor, arrived in Great Salt Lake City.
8. 1838—The revelation on tithing was given. The same day John Taylor, John G. Page, W. Woodruff and W. Richards were called by revelation to the Apostleship.
9. 1386—The renowned battle of Sem-pach took place, in which the Swiss gained a victory over the Austrians. 1834—Joseph Smith, Jun., with other members of Zion's Camp, started on their return journey to Kirtland, Ohio, from Clay County, Missouri.
10. 1509—John Calvin, the Swiss reformer, was born in Noyon; he died 1564. 1875—Martin Harris, one of the three witnesses to the Book of Mormon, died in Clarkston, Cache County, Utah, ninety-two years old.
11. 1857—Alfred Cumming, of Georgia, was appointed Governor of Utah. 1878—John Whitmer, one of the eight witnesses to the Book of Mormon, died in Far West, Missouri.
12. One hundred years before Christ—Caius Julius Cæsar was born in Rome. 1789—The great French revolution commenced. 1843—The revelation on celestial marriage was first written.
13. 1846—Four companies of the "Mormon" Battalion were raised among the camps of the Saints on the Missouri river. 1847—O. Pratt was appointed to take twenty-three wagons and forty-two teams and proceed to the main company of Pioneers into Great Salt Lake Valley. 1880—A centennial celebration of Sunday Schools was held all over England.
15. 1099—Jerusalem was entered by the Crusaders. 1520—The Pope issued an order condemning the writings

- of Luther. 1876 — The Turks invaded Servia.
16. 1846—Four companies of the "Mormon" Battalion were mustered into service. 1881—Joseph Young, Sen., President of all the Seventies, died in Salt Lake City.
 17. 1879—Geo. Reynolds was returned to Utah, from Lincoln, Nebraska, to be confined in the Territorial Penitentiary. 1882—The Deseret Hospital was dedicated and opened for business.
 18. 1872—A grand celebration was held in Christiana, Norway, in commemoration of Norway being united in one kingdom one thousand years ago.
 19. 1850—The first baptism by divine authority in this dispensation in Sweden took place, P. S. Forsgren, now of Brigham City, being the candidate.
 20. 1728—Vetus Behring discovered the strait between America and Asia bearing his name. 1833—The Church printing office in Independence, Jackson County, Missouri, was destroyed by a mob, who also tarred and feathered some of the brethren. 1837—H. C. Kimball, O. Hyde, W. Richards, J. Fielding, J. Goodson, J. Russell and J. Snider arrived in Liverpool as the first of the Latter-day Saint missionaries to England. 1840—The first company of emigrating Saints from Great Britain arrived in New York.
 21. 1820—Hans Christian Orsted, renowned Danish naturalist, discovered electro magnetism. 1846—A High Council was selected at Council Bluffs, Iowa. 1847 — The advance body of Pioneers camped in Emigration Canyon. O. Pratt and E. Snow entered the Great Salt Lake Valley, made a circuit of about ten miles and returned to camp. 1879—Joseph Standing was shot and killed by a mob, near Warnell's Station, Whitfield County, Georgia, where he labored as a missionary.
 22. 1846—The fifth and last company of the "Mormon" Battalion left the camp of Saints on the Missouri river, for California. 1847—The advance body of Pioneers entered Great Salt Lake Valley.
 23. 1833—The Saints in Independence, Mo., made a treaty with the mob to leave Jackson County, Missouri—The corner stones of the Lord's house in Kirtland, Ohio, were laid. 1837—The first preaching by Latter-day Saint Elders in England, was done at Preston, in the church of Rev. James Fielding. 1847—The advance company of Pioneers camped on what is now known as the Washington Square, of Salt Lake City.
 24. 1847—President Brigham Young and the rear portion of the Pioneers entered Great Salt Lake Valley. 1857—While the people of Great Salt Lake Valley and vicinity were celebrating Pioneer day in Big Cottonwood Cañon, news arrived that an army was sent against Utah.
 25. 1847—Public religious service was held for the first time in Great Salt Lake Valley. Geo. A. Smith preached the first public discourse.
 26. 1847—President Brigham Young and others ascended the hill now known as Ensign Peak and named it.
 27. 1794.—Robespierre, the terrible French revolutionist, was overthrown. 1837—Joseph Smith, Jun., was persecuted with a vexatious law suit, at Painesville, Ohio.
 28. 1794—Robespierre and twenty-two other leading revolutionists were killed in Paris. 1830—A revolution, which finally brought Louis Philip on the French throne, broke out.
 29. 1847—The sick detachment of the "Mormon" Battalion, under Captain James Brown, who had been wintered at Pueblo, arrived in the camp of the Pioneers, in Great Salt Lake Valley.
 30. 1837—Nine persons were baptized in the river Ribble, near Preston, England, as the first fruits of preaching the Gospel in that land. 1844—Samuel H. Smith, brother of the martyred Prophet and Patriarch, died at Nauvoo, Illinois.
 31. 1556—Ignatius Loyola, founder of the Jesuits, died in Rome.

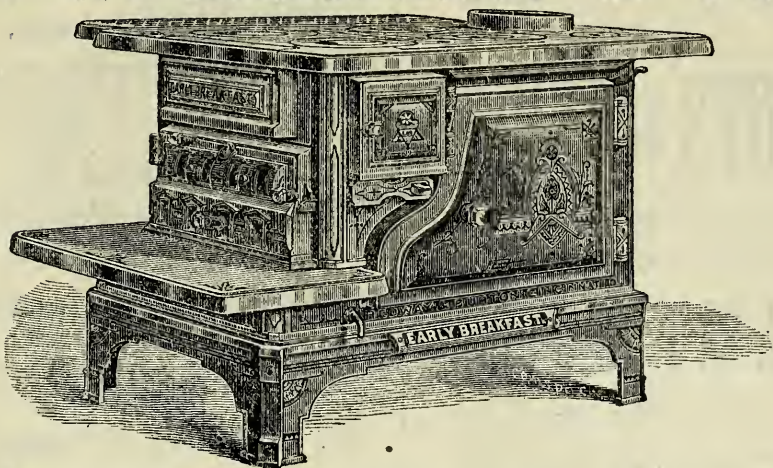
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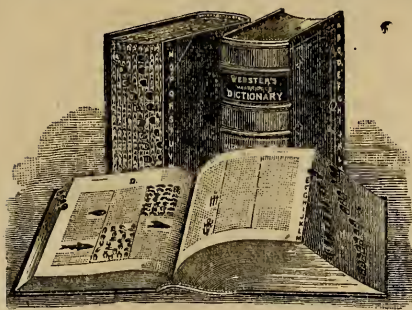
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